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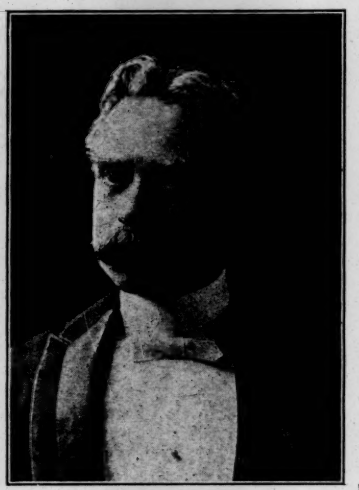

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. VIII.—(XXXVIII.)—JUNE, 1908.—No. 6.

PRIESTS AS PIONEERS OF DISCOVERY IN ELECTRICITY.

ELECTRICAL and magnetic phenomena are so surprising in themselves, so seductive in their mystery, and therefore so likely to attract the attention of the intelligent observer, that it might almost confidently be expected that clergymen with some leisure on their hands, who were at all interested in natural science, or what we would now call nature study, would quite naturally, in the days when little was known about electrical science, devote some time at least to the investigation of it. The fact that the names of very few clergymen are known in this connexion, would seem to indicate that at the time when only the curious things about the as yet unborn science of electricity—the phenomena of magnetic attraction and repulsion and of electrical manifestations after the rubbing of various substances—were known, clergymen had but very little of intellectual curiosity or zest for observation and experiment, or else were prevented from investigation of these curious phenomena, either by direct prohibition of such studies to churchmen or else by the feeling that such studies might be dangerous to their faith. The supposition, however, that clergymen did not investigate these very surprising manifestations, I have recently found while reading up some of the early history of electricity, is entirely gratuitous and unfounded.

Not long since I had occasion to go over Priestley's *His-*

tory of Electricity, published originally just after the middle of the eighteenth century, and it is little short of marvellous to find how many Catholic clergymen had made important observations on electrical and magnetic phenomena during the first half of this century, and thus helped to bring a new science into that vogue in which it already was when Franklin's work was done. A brief list of these and their principal discoveries will make clear what an interesting chapter in the history of science is here involved. Father Beccaria in Italy investigated the relations of electricity to air and water. Abbé Nollet in France made observations on the effects of electricity on animals and plants. Abbé Menon also in France made additional observations on the effects of electricity on animals. Canon Von Kleist of Kammin, in North Germany, invented the Leyden Jar. Professor Gordon, a Scotch Benedictine monk, invented the first practical frictional electrical machine. Besides these there was Father Prenditz in Bohemia, a Premonstratensian monk, who suggested the identity of lightning and electricity, apparently quite independently of Franklin, and almost at the same time. Then, before the end of the century there was Abbé Haüy, the father of crystallography, who studied pyro-electricity successfully, and invented a method of preventing the compass from being improperly affected by iron or steel in its immediate neighborhood, which was of the greatest possible service to mariners, and is indeed the basis of such precautionary provisions that are so necessary in our iron or rather steel vessels of the modern time.

It has occurred to me that an account of the discoveries made by these men, with brief sketches of their careers as far as they are available, would be of interest to clergymen generally, for the science of electricity has always maintained its attractiveness for the Catholic clergy. Besides, the materials thus gathered will furnish additional and quite convincing evidence of the fact that there is not and never was any opposition between science and religion, and that it is perfectly possible for a man to accept all the principles of religion on faith

and yet retain a mind perfectly open to all the possible suggestions of experimental science, absolutely free to follow all the avenues of investigation that may suggest themselves, quite untrammeled to accept such conclusions as may be reached by the experimental method. Indeed it is from the history of clerical contributions to science that this obsolutely false notion is best controverted and shown to be the result of an intolerent assumption on the part of those who protest so much against ecclesiastical intolerance with regard to science.

It will be found that all of these clergymen who devoted themselves so successfully to the study of electrical phenomena were distinguished for their inquiring disposition, their scientific temperament and painstaking devotion to the experimental method, so that they were not likely to miss the significance of their observations. Authority might mean much to them in the realm of religion, but they knew no trammels in the field of science, and sought truth as the result of questions put to nature quite as strenuously as the veriest of skeptics in matters of faith.

It is sometimes thought that electricity or, to be more accurate, the phenomena of magnetism which were known to the older generations attracted very little attention until comparatively recent times. Franklin's excursion into the subject here in America is supposed to have attracted the world-wide attention that it did, mainly because it was such distinctly original and unusual work. It was as if people had not thought of the possibility of the development of a science of electricity before his epoch-making observations and investigations. While not wishing to diminish by jot or tittle Franklin's well-deserved glory in science, such an impression is completely erroneous. Men were interested in the phenomena of magnetism particularly and in certain electrical manifestations from very early times.

The inquiring geniuses who made the thirteenth century what it was in the history of education, had an all-prevading curiosity, which would not allow so interesting a subject as magnetism and its possibilities to escape them. Brother Po-

tamian summed up not long since in the introduction to a translation of the famous letter of Petrus Peregrinus on magnetic phenomena, which was written in the thirteenth century, a large number of references to magnetism which occur in the literature of the thirteenth century. A single paragraph from this will serve to show how widespread was the interest and how much men were occupied with natural phenomena at a time when the study of nature, according to most of our modern histories of education, is supposed to have been very far from men's thoughts. Brother Potamian says:

Abbot Neckam, the Augustinian (1157-1215), distinguishes between the properties of the two ends of the lodestone, and gives in his *De Utensilibus* what is, perhaps, the earliest reference to the Mariner's compass that we have. Albertus Magnus, the Dominican (1193-1280), in his treatise *De Mineralibus*, enumerates different kinds of natural magnets and states some of the properties commonly attributed to them. The minstrel Guyot de Provins, in a famous satirical poem, written about 1208, refers to the directive quality of the lodestone and its use in navigation; as do also Cardinal de Vitry, in his *Historia Orientalis* (1215-1220); Brunetto Latini, poet, orator and philosopher, in his *Trésor des Sciences*, a veritable library, written in Paris in 1260; Raymond Lully, the Enlightened Doctor, in his treatise *De Contemplatione*, begun in 1272, and Guido Guinicelli, the poet-priest of Bologna, who died in 1276.[1]

It is evident that most of those who were interested in magnetic phenomena about the time of the beginning of the universities were clergymen. Only one of those mentioned by Brother Potamian was not an ecclesiastic. There seems to have been one of these special periods of interest in a definite department of science in the thirteenth century with regard to magnetism. One of the great practical results of this was

[1] The Letter of Petrus Peregrinus on the Magnet (A. D. 1869), translated by Brother Arnold, M.Sc., Principal of La Salle Institute, Troy, with Introductory Notice by Brother Potamian, Professor of Physics in Manhattan College, N. Y.

the protection of the mariner's compass. After this century, however, neglect came over this department of magnetism until Gilbert's time. He was a contemporary of Francis Bacon, and did so much for the science of electricity that it was never quite to sink out of sight again. The great revival of history in the subject came, however, at the beginning of the eighteenth century and then, as in the thirteenth century, the most important contributors to it were once more ecclesiastics.

When Franklin appeared on the scene with his interest in electricity, about the middle of the eighteenth century, far from opening up a new subject then or even one of which his particular generation had not been interested, as is so often thought, he had really taken up a branch of science that had attracted no little attention from the men of immediately preceding generations. Anyone who wishes to realize this should consult the *History and Present State of Electricity, with Original Experiments*, written by the famous English scientist Joseph Priestley to whom we owe the discovery of oxygen and most of our knowledge with regard to oxidation processes. The original edition of this *History of Electricity*,[2] which is in two volumes and contains altogether nearly one thousand pages of printed matter, probably over 250,000 words of writing, was issued in 1757. It will be remembered that Franklin's kite experiments were made about 1750 and that his work in electricity attracted attention in Europe during this sixth decade of the eighteenth century. How lively was the interest in the subject of electricity can be best appreciated very probably from the fact that a second edition of Priestley's *History* was called for within three years, and that a third was issued in 1775. This history indeed gave him almost more of the reputation as a scientist which he enjoyed

[2] The History and Present State of Electricity, with Original Experiments, by Joseph Priestley, LL.D., F.R.S. The Third edition corrected and enlarged. Causa latet, vis est notissima. Ovid. Vol. I. London, Printed for C. Bathurst, and T. Lowndes, in Fleet-Street; J. Rivington and J. Johnson, in St. Paul's Churchyard; S. Crowder, G. Robinson, and R. Baldwin, in Paternoster Row; T. Becket, and T. Cadell, in the Strand. MDCCLXXV.

when he came to this country than did his original work in chemistry.

The most distinguished of these clergymen pioneers in electricity was undoubtedly Giovanni Battista Beccaria, who was distinguished not only for his work in electricity, but also for his devotion to practical astronomy and his contributions to the physical sciences, in matters related to both these subjects. He was born at Mondovi, a small town situated in the Province of Cuneo in Northern Italy and not far from the French border. A battle was fought in this neighborhood, some 80 years after his birth which makes the name of the town more familiar than it otherwise would be. Beccaria was born 7 October, 1716, and at the early age of sixteen entered the religious order of the Fathers of the Pious Schools. He was looked upon as a very promising student, and was given special opportunities to devote himself to favorite branches. Curious as it may seem to those who think of the teaching of science as a comparatively modern introduction into schools, and especially Catholic schools, Beccaria received special training to become a professor of experimental physics.

He was given a professorship in this, in connexion with his own order, first at Palermo in Sicily and later at Rome. At the early age of twenty-two he was transferred to a similar position, but of more importance from an educational standpoint, at Turin. While here he was asked to become the tutor to the young princes of Chablais and de Carignan. As a consequence of this official position, though it was the custom of his order to transfer teachers from one school to another after intervals of a few years, Beccaria was not moved from Turin for many years and it eventually came to be his place of residence for most of the remainder of his life.

That his scientific work soon began to attract world-wide attention will perhaps best be appreciated from the fact that in May, 1775, when he was not yet forty years of age, he was elected a fellow of the Royal Society of London. This was a much envied distinction at the time and one not usually conferred on any except those who had done distinctly original

work of a high order in science. As a consequence of his election Father Beccaria communicated several important papers relating to his investigation into electricity and various astronomical subjects directly to the Royal Society and these gave him a further reputation among English-speaking people.

No great discovery in physical science is attached to his name, but few men did as much as he did to awaken enthusiasm for experimental investigation into science in his time, and thus he was an active factor in bringing about the marvelous burst of progress in the physical sciences generally, which came at the end of the eighteenth and the beginning of the nineteenth century. It is this which so successfully ushered in the modern scientific era of which we are so proud.

The value of his observations have been universally acknowledged. It is not too much to say that what he accomplished with regard to the relation of electricity to meteorological phenomena practically laid the foundation of a new science of meteorology. In his masterly article on electricity in the eighth volume of the ninth edition of the *Encyclopedia Britannica*, which is often referred to as a compendious authoritative review of the development, Professor George Chrystal, the Professor of Mathematics at the University of St. Andrews, Edinburgh, has summed up Father Beccaria's contributions to electricity and meteorology. The thoroughly conservative character of Professor Chrystal's judgment makes it clear how distinguished is the place that Father Beccaria must be considered to hold in the history of these sciences:

> Beccaria, a celebrated Italian physicist, kept up the spirit of electrical discovery in Italy. He showed that water is a very imperfect conductor of electricity, that its conducting power is proportional to its quantity, and that a small quantity of water opposes a powerful resistance to the passage of electricity. He succeeded in making the electric spark visible in water by discharging shocks through wires that nearly met in tubes filled with water. In this experiment the tubes, though sometimes eight or ten lines thick, were burst into pieces. Beccaria likewise demonstrated that air adjacent to an electrified body gradually acquired

the same electricity; that the electricity of the body is diminished by that of air; and that the air parts with its electricity very slowly. He considered that there was a mutual repulsion between the particles of the electric fluid and those of air, and that in the passage of the former through the latter a temporary vacuum was formed. Beccaria's experiments on atmospherical electricity are of the greatest interest to the meteorologist.

In his *History of Electricity* already mentioned, the first edition of which it may be recalled was issued two years after Father Beccaria's election as a Fellow of the Royal Society of London, Mr. Priestley, who always calls him Signior Beccaria, says that he was one of the most eminent of all the electricians abroad, that is, on the Continent. He describes some of Father's Beccaria's experiments on air and its relations to electricity, and calls attention to the fact that he had arranged his experiments for this matter very ingeniously or, as Priestley puts it, " in a pleasing and satisfactory manner." Priestley was so taken with the experiments arranged by the Italian clerical observer that he gives them in considerable detail. Because his description serves to bring out the thoroughly experimental character of the work at a time when habits of experiment are supposed to have been uncommon and most of all among clergymen, it has seemed worth while to reproduce here what Priestley says:

" Beccaria proves that the air, which is contiguous to an electrified body, acquires by degrees the same electricity; that this electricity of the air counteracts that of the body, and lessens its effects, and that as the air acquires, so it also parts with this electricity very slowly.

He began his experiments by hanging his linen threads upon an electrified chain and observing that they diverged the most after a few turns of his globe. After that they came nearer together, notwithstanding he kept turning the globe and the excitation was as powerful as ever.

When he had kept the chain electrified a considerable time, and then discontinued the friction, the threads collapsed by degrees, till they hung parallel, and then began to diverge again as

before. Thus the second divergence of the threads took place, when the chain was deprived of its electricity, and when that which the air had acquired began to show itself.

While the threads were beginning to diverge with the electricity of the air, if he touched the chain, and thereby took off what remained of its electricity, the threads would separate farther. Thus the more the electricity of the chain was lessened, the more did the electricity of the air appear.

While the threads were in their second divergence he hung two other threads shorter than the former by another silk thread to the chain; and when all the electricity of the chain was taken quite away, they would separate like the former threads.

If he presented other threads to the former, in their second divergence, they would all avoid one another.

In this complete and elegant manner did Signior Beccaria demonstrate that air actually receives electricity by communication, and loses it by degrees, and then the electricity of the air counteracts that of the body which conveys electricity to it.

Signior Beccaria also made a variety of other experiments which demonstrate other mutual affections of the air and the electric fluid, particularly some that prove their mutual repulsion, and that the electric fluid in passing through any portion of air makes a temporary vacuum.

He brought the ends of two wires within a small distance of one another, in a glass tube, one end of which was closed and the other immerged in water, and observed that the water sunk in the tube every time that a spark passed from the one to the other, the electric fluid having repelled the air.

Some further variations in his methods of experiment show at once Father Beccaria's ingenuity of mind and also how persistent he was in putting questions to nature. This is perhaps even better illustrated in Father Beccaria's experiments on water than in those with regard to air. Priestley has once more expressed his admiration for the work done in this line and has given an excellent résumé of what the Italian clergyman-scientist succeeded in discovering. His account is so compressed, yet so clear, it represents so well the significance of Father Beccaria's experiments as seen from the

standpoint of a contemporary, and makes so clear the interest which all this experimental science was arousing all over Europe, that I venture to make another rather lengthy quotation from Priestley:

Signior Beccaria's experiments on the water, showing its imperfections as a conductor, are more surprising than those he made upon air, showing its imperfections in the contrary respect. They prove that water conducts electricity according to its quantity, and that a small quantity of water makes a very great resistance to the passage of the electric fluid.

He made tubes full of water part of the electric circuit, and observed that when they were very small they would not transmit a shock, but that the shock increased as wider tubes were used.

But what astonishes us most in Signior Beccaria's experiments with water is his making the electric spark visible in it, notwithstanding its being a real conductor of electricity. Nothing, however, can prove more clearly how imperfect a conductor it is.

He inserted wires, so far as nearly to meet, in small tubes filled with water, and, discharging shocks through them, the electric spark was visible between their points as if no water had been in the place. The tubes were generally broken to pieces, and the fragments driven to a considerable distance. This was evidently occasioned by the repulsion of the water and its compressibility, it not being able to give way far enough within itself, and the force with which it was repelled being very great.

The force with which small quantities of water are thus repelled by the electric fluid, he says, is prodigious. By means of a charge of four hundred square inches he broke a glass tube two lines thick, when the pieces were driven to the distance of twenty feet. Nay, he sometimes broke tubes eight or ten lines thick, and fragments were driven to greater distances in proportion.

He found the effect of the electric spark upon water greater than the effect of a spark of common fire on gunpowder; and he says he does not doubt but that, if a method could be found of managing them equally well, a canon charged with water would be more dreadful than one charged with gunpowder. He actually charged a glass tube with water, and put a small ball

into it, when it was discharged with great force, so as to bury itself in some clay which he placed to receive it.

After Father Beccaria, the most distinguished experimental scientist in electrical matters during the eighteenth century was the Abbé Nollet, who is famous for his series of experiments on the effects of electricity on animals and plants at this time. Priestley concedes the priority in this field of investigation to Abbé Nollet and says that the English philosophers who led the way in almost every other application of electricity were among the last to try its effects upon animals and other organized bodies. Nollet began his experiments in this department by studying first the evaporation of fluids by electricity. The conclusions which he reached from his experiments are quoted in full in his own words in Priestley and give the best possible idea of how patient must have been his investigation, how ingenious his methods of experimentation, and how carefully his observations were controlled before he ventured to give them forth as having scientific value. They illustrate beyond peradventure that the experimental method and the experimental temperament are not things of the very recent time, and that they are by no means incompatible with a clergyman's education, or his faith.

Electricity augments the natural evaporation of fluids; since, excepting mercury, which is too heavy, and the oil of olives, which is too vicious, all the others which are tried suffered a diminution which could not be ascribed to any other cause than electricity.

Electricity augments the evaporation of those fluids the most which are most subject to evaporate of themselves. For the volatile spirit of sal ammoniac suffered a greater loss than spirit of wine or turpentine; these two more than common water, and water more than vinegar or the solution of nitre.

Electricity has a greater effect upon fluids when the vessels which contain them are non-electrics, the effects always seeming to be a little greater when the vessels were of metal and when they were of glass.

This increased evaporation was more considerable when the

vessel which contained the liquor was more open, but the effects did not increase in proportion to their apertures. For when these liquors were electrified in vessels whose aperture was four inches in diameter, though they presented to the air a surface sixteen times larger than when they were contained in vessels whose aperture was one inch in diameter, they were, nevertheless, far from suffering a diminution proportioned to that difference.

Electrification does not make any liquors evaporate through the pores, either of metal or of glass, since after experiments which were continued ten hours there was found no diminution of their weight when the vessels in which they were contained were well stopped.

Abbé Nollet's years ran almost coincident with the eighteenth century. He was born at Pimprez in what is now the district of Oise, in 1700, and, like many another distinguished observer in physical science, lived to fill out seventy years of studious life. He was born of poor parents, and owed his opportunity to receive an education to the fact that his parish priest became interested in him, and that he was educated at the expense of the Church. How much his contemporaries even in foreign countries thought of him, can be judged from his election to the London Royal Society in 1734, when he was not yet thirty-five years of age. Just before his fiftieth birthday, he became a member of the Academy of Sciences of Paris. These distinctions were for work done in electricity before Franklin took up the subject. It is not surprising, then, that the genial Abbé was appointed to a newly erected chair of experimental physics, in the college of Navarre in Paris, in 1753. He was undoubtedly one of the most popular writers on science during the century. He did more than perhaps any other to make the general public realize how much was being done, all over the world, for the progress of electricity, and to give them an interest in various phases of electrical science. In the historical Introduction to his article on electricity in the *Encyclopedia Britannica* Professor Chrystal of Saint Andrews, whom we have already quoted with regard to Father Beccaria, gives the Abbé Nollet a merited place

among the investigators of electricity just before and after Franklin's time. Those who think that Franklin's writings were pioneer publications in this field will probably be not a little surprised here to learn that Nollet's *Essai sur l'Electricité* was published in 1746, and that his *Récherches* containing many additional articles on the same subject was published in 1749. The year 1750 is sometimes said to be a landmark which represents the beginning of modern electricity, but this is only true if we neglect a series of important communications made before that, and indeed Franklin's work, as we have already said, was only a manifestation in America of an enthusiasm for electrical studies which had been awakened in every country in Europe, toward the end of the first half of the eighteenth century.

It was not alone on full-grown and highly-organized living things that Abbé Nollet made his experiments, but also on seeds and plants in the process of growth. These experiments have been confirmed by many later observers, and the French clergyman's originality rendered them all the more impressive by the fact that very little has been added by the knowledge to which we have attained in this matter. I am indebted once more to Priestley for the description of the observations. Perhaps the most interesting feature of this paragraph of Priestley's account is his emphasis on the caution exercised by the French clergyman-naturalist to be absolutely sure of his conclusions before he announced them as definitely certain. A little more of this same spirit, it might strike the modern student of physical science, would be an excellent thing for many of our experimentalists of the present day. It seems as though it might be a decided advantage for a man to have a good training in matters of conscience, before taking up physical science, to make him more careful of his declarations and keep him from rushing into print with half-baked conclusions announced as certain, when they are only chance observations that further investigation so often shows to be founded on false assumptions.

He took two garden-pots filled with the same earth and sowed with the same seeds. He kept them constantly in the same place and took the same care of them, except that one of the two was electrified fifteen days together for two or three, and sometimes four, hours a day. The consequence was that the electrified pot always showed the sprouts of its seed two or three days sooner than the other. It also threw out a greater number of shoots, and those longer in a given time; which made him believe that the electric virtue helped to open and display the germs, and thereby to facilitate the growth of plants. This, however, our cautious philosopher only calls a conjecture which required further confirmation. The season, he says, was then too far advanced to allow him to make as many experiments as he could have wished, but he says the next course of experiments had greater certainty, and they are not less interesting.

Some of his experiments on growing vegetables show with what care he investigated these problems that he had taken up and at the same time illustrate his methods of work. Priestley says that:

He electrified for four or five hours together fruit, green plants, and sponges dipped in water, which he had carefully weighed, and found that, after the experiment, all those bodies were remarkably lighter than others of the same kind, weighed with them both before and after the experiment, and kept in the same place and temperature.

Undoubtedly the most interesting discovery in electricity before Franklin's hypothesis, and the demonstration as to the identity of lightning and electricity was that of the Leyden Jar. Like many another discovery in science the name is a misnomer. It was called the Leyden Jar or Phial, because originally supposed to have been made by Mr. Cuneus, a native of Leyden, who was repeating some experiments which he had seen performed by Professors Muschenboeck and Alamand in the famous university of that town. The discovery of the principle on which the Leyden Jar is founded is now generally acknowledged to have been made by Dean Von Kleist of the Cathedral of Kammin, which, however,

Priestley in his *History* calls Camin. Kammin is a little town in the Province of Pomerania, in the distant Eastern part of Prussia, not far from the Baltic Sea, and situated on what was called the Kammin Boden near the River Dievenow. It is about forty miles from Stettin, and probably never has had more than the number of inhabitants which it possesses at the present time, about 5,000. In the section of his *History of Electricity* which concerns the history of the Leyden Phial itself, till Dr. Franklin's discoveries relating to it, Priestley tells the story of Dean Von Kleist's discovery in the observant clergyman's own words. These are to be found in the Register of the Academy at Berlin, to which Von Kleist's paper had been communicated by the well-known Dr. Lieberkuhn, of Berlin, to whom on the fourth of November, 1775, Von Kleist sent the following account of his discoveries with regard to the accumulation of electricity, and the serious effects produced, by taking a shock of it when thus accummulated. This account runs as follows:

When a nail, or a piece of thick brass wire, etc., is put into a small apothecary's phial and electrified, remarkable effects follow, but the phial must be very dry and warm. I commonly rub it over beforehand with a finger on which I put some pounded chalk. If a little mercury or a few drops of spirit of wine be put into it the experiment succeeds the better. As soon as this phial and nail are removed from the electrifying glass, or the prime conductor to which it had been exposed is taken away, it throws out a pencil of flame so long that, with this burning machine in my hand, I have taken above sixty steps in walking about my room. When it is electrified strongly I can take it into another room and there fire spirits of wine with it. If, while it is electrifying, I put my finger on a piece of gold, which I hold in my hand to the nail, I receive a shock which stuns my arms and shoulders.

It is rather amusing, in the light of what we know now of the effects of even a severe shock from a Leyden Jar, to read the accounts of the symptoms noted in themselves by the early observers who received shocks from it. Imagination evidently

played a large rôle in the matter. Winckler of Leipsig said that the first time he tried the jar he found great convulsions by it in his body; it put his blood into great agitation; he was afraid of an ardent fever, and was obliged to use refrigerating medicines. He felt a heaviness in his head as if a stone lay upon it. Twice it gave him a bleeding at the nose. After the second shock his wife could scarcely walk, and though a week later, her curiosity stronger than her fears, she tried it once more, it caused her to bleed at the nose only after taking it once. Many men were terrified by it, and even serious professors describe entirely imaginary symptoms. The jar was taken around Europe for exhibition purposes and did more to awaken popular interest than all the publications of the learned with regard to electricity, in all the preceding centuries. Such is the way of the world.

The French were more interested in science than the Germans, however, at this time. Another French clergyman who experimented on the effects of electricity upon living things during the first half of the eighteenth century was the Abbé Menon, principal of the College of Bueil at Angers. Abbé Menon reached the same conclusions as his more distinguished French colleague, Abbé Nollet. His experiments are mentioned by Priestley (Vol. I, p. 173) and have a special interest of their own. Abbé Menon experimented with many familiar animals and birds. He found that cats, pigeons, and sparrows lost weight when they were constantly under the influence of electrification for six hours or more. He also discovered that the same thing seemed to be true of larger animals, and especially human beings. Instead of concluding as might be expected in a period of such intense interest in electricity that this was due to some marvelous esoteric influence of electrical forces on tissues within the body, or important vital processes, he suggested with a scientific conservatism very creditable at that period that the reason for the loss in weight was nothing more than an increase in the insensible perspiration of animals. This very cautious conclusion has been confirmed by subsequent investigations. Abbé Menon's

conservative declaration can scarcely help but draw additional admiration to him since it was an anticipation in physiology, to some extent at least, as well as in electricity.

One of the very interesting men whose name must be mentioned in the history of electricity at this time, though Priestley does not devote very much space to his work, is Professor George Gordon of Erfurt, who is said to have been a Scotch Benedictine monk. Professor Gordon occupied the chair of philosophy at the University of Erfurt, and he was the first to use a cylinder of glass in order to produce frictional electricity. With these cylinders he was able to produce sparks for experimental purposes much more readily and with more constancy, and in more available form, than had been the case before. His invention added not a little to the possibilities of experimental electricity, since by its means it was possible to have a rather uniform source of electricity for experimental purposes even on unfavorable days. Besides, his instrument was portable, and instead of a cake of resin he insulated by means of a frame furnished with a network of silk.

Perhaps in nothing will his ingenuity be better realized than by a recital of the story which is told of his extension of the sources of electricity available for experimental purposes in the laboratory into the animal world. On one occasion, having realized by observations made before that the animal's fur could by appropriate rubbing in favorable weather be made to exhibit very pronounced electrical phenomena, he excited the electricity of "a harmless necessary cat" so strongly that when it was conveyed by means of an iron conductor to a little distance from the animal, it fired spirits of wine. A favorite method of experimentation at this time, and one which had been introduced to a considerable extent by Gordon, was the determination of what substances could be set on fire by means of electric sparks. Winckler, for instance, had succeeded in setting fire to French brandy, by means of a spark from his finger when he himself was strongly electrified. Professor Gordon did the still more surprising thing of kindling spirits by means of a jet of electrified water, though the water itself

remained cold, of course, and was apparently unaffected by the presence of electricity in it. In a word this Scotch Benedictine was another of these inquiring minds who in the garb of monks and priests did experimental work of a high order during the decade or two just before Franklin's discovery, and led to the development of electricity which came during the subsequent century and a half.

Nor did the interest of Catholic clergymen in the science of electricity, nor their success in bringing about new developments of it, cease after the discoveries made by Franklin and the wide extension of the interest in the science which brought so many investigators into the field. Volta, who did so much at the end of the eighteenth century and the beginning of the nineteenth, had been a clerical student and remained all during his life in close touch with his clerical friends. Galvani, who because of his delicacy of conscience which made him refuse to take the oath to the new government that had been established in Italy with the connivance of Napoleon, was said to be more a monk than a layman, and who was indeed buried in the habit of the Third Order of St. Francis, is another of the distinguished contributors to the science at this time. The third great name in science at the end of the century is that of the Abbé Haüy, better known as the Father of Crystallography than for his contributions to electrical science, but whose investigations into the property of crystals and certain electrical phenomena which they display under varying conditions of temperature, merited for him also the title of the father of pyro-electricity. Professor Chrystal in the introduction to his article on Electricity in the *Encyclopedia Britannica* (Ninth Edition) in the historical review of the development of the science says:

> But it was reserved for the Abbé Haüy to throw a clear light on this curious branch of the science. He found that the electricity of the tourmaline decreased rapidly from the summits or poles towards the center-middle of the center of the crystal, where it was imperceptible; and he discovered that a tourmaline is broken into any number of fragments, each fragment when

excited has two opposite poles. Haüy discovered the same property in the Siberian and Brazilian topaz, borate of magnesia, mesotype, prehnite, sphene and calamine. He also found that the polarity which minerals receive from heat has a relation to the secondary forms of their crystals—the tourmaline, for example, having its resinous poles at the summit of the crystal which has three faces and its vitreous pole at the summit which has six faces. In the other pyro-electrical crystals above mentioned Haüy detected the same deviation from the rules of symmetry in their secondary crystals which occur in tourmaline.

Indeed this chapter of what Catholic clergymen accomplished for the developing science of electricity, before it became the formal department of knowledge which was to be studied in the universities and be the subject of academic attention generally, is the best possible proof of the readiness of the clerical mind to follow clues of original investigation in the problems of nature and to turn quite naturally to nature study. In their hours of leisure these men developed a deep interest in the wonderful phenomena of magnetism and electrical manifestations generally. They set themselves to find the reason for these manifestations and so laid the foundation of our modern electricity. To them more than to any other set of men, even the university professors of the time, is due its development. They could not have employed their leisure more interestingly for themselves nor as the outcome proved more beneficially for mankind. This chapter in the development of electrical science should be a definite response to the argument so often advanced that clergymen are prevented by their acceptance of so many truths on faith from having such an openness of mind as would enable them to be original discoverers or investigators in science. The very opposite proves to be the case, for in proportion to their numbers more of them devoted themselves to the asking of questions of nature than from among any other class of educated people of the time.

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HOW A CLERIC MEMORIZED THE "OFFICIUM PRO DEFUNCTIS."

THIS paper recounts how a cleric in his fiftieth year committed to memory, during the between-whiles of ten days, the complete Office of the Dead. The true record of a bit of psychological experience, its frankly personal character is due to the writer's conviction that, their literary content being the same, an autobiographical narrative interests the average reader considerably more than does an impersonal essay.

The ordinary child invariably prefers the "really truly" story to its "made-up" substitute; and, in this respect at least, there is justice in Dryden's dictum that "men are but children of a larger growth." Our attention is far more readily enchained by the concrete and determinate than by the abstract and indefinite. We more easily develop interest in the specific than in the general, and are, accordingly, more apt to be affected, sympathetically or otherwise, by the actual experience of an individual man with "a local habitation and a name" than by the possible exploits of a fictitious character who is, after all, only "an airy nothing." The pertinent deduction from all this generalizing is the writer's belief that it is worth his while to incur the risk of being considered egotistical and vainglorious for the sake of securing for what he has to say about memory that degree of interest which has presumably been awakened by the statement of the fact recorded in his opening sentence.

Not that he considers the fact a notably astonishing one. As a mnemonic feat, memorizing the twenty-five psalms with their three hundred and odd verses, the nine lessons, and the incidental antiphons, versicles, responses, and prayers, which make up the *Officium Defunctorum*, is a mere trifle compared with hundreds of instances recorded in the history of memory and its marvels. Professor William Mathews thus groups together a number of such instances: "Men found no difficulty in remembering the twenty-four books of Homer before the art of writing was invented. Cyrus knew the name of every

soldier in his army. Themistocles could call the name of every one of the twenty thousand citizens of Athens. Seneca could repeat two thousand proper names in the order in which they had been told him, and could recite two hundred verses read to him for the first time by as many different persons. . . Lord Macaulay declared that if all the extant copies of *The Pilgrim's Progress* and *Paradise Lost* were destroyed, he would undertake to reproduce them both from memory." [1]

With the foregoing instances in mind, it would be manifestly ludicrous to characterize as especially great or remarkable the learning by heart of the *Officium Defunctorum*; and, accordingly, one's statement that he has accomplished the feat can hardly be considered conclusive evidence that he is afflicted with megalomania or a malignant type of the "exaggerated ego." And, if the publication of the narrative telling how the task was accomplished needs justification, it will be found in the possibility that other middle-aged priests may derive from the story a hint or two which will prove useful to themselves.

It may be well, before going further, to state that in his school-boy and college days, the writer was thought to have an exceptionally good memory,—not at all a phenomenal or prodigious one, but one as quick and retentive as was possessed by the best of his class-mates, and somewhat better than the memory of the average student.

It was in his early twenties that he first made any attempt at improving his native faculty by the employment—at least the *conscious* employment—of any method other than the old-time one of constant repetition. At that period, he became interested in a persistently and grandiloquently advertised "School of Physiological Memory; or, the Instantaneous Art of Never Forgetting." In company with four or five other young ecclesiastical students, he invested five dollars in the purchase of the series of pamphlets containing the lessons of the "school," and, for a few months, worked his memory as he had never done before.

[1] *Literary Style and Other Essays*, pp. 140 ff.

The pith of the system lay in the application, to problems of memory, of the various laws of the association of ideas, laws that may be found nowadays in any text-book of psychology, and in the exploitation of the figure-alphabet. This latter mnemonic device we looked upon at the time as the invention of the "Professor," and were pledged to secrecy both as to it and to the laws just referred to; but the alphabet was in reality as much the common property of mankind as were the laws, and it, too, may be found in the text-books, in the *Psychology*, for instance, of Professor James, of Harvard.

One of the exercises in which the figure-alphabet played a conspicuous rôle was the memorizing of the ratio of the circumference to the diameter of the circle, the ratio being carried out to seven hundred and seven places of decimals. All the members of our club accomplished the task in the course of six or seven days; and, while his interest in the system was at fever heat, the writer utilized the same alphabet in committing to memory the complete list of the Popes with the dates of their accession.

For well-nigh three decades after the foregoing experience I took no special pains to cultivate my natural memory, and did nothing toward developing a quasi-artificial one. It should be said, however, that throughout this period I never had any difficulty in memorizing my own compositions, whether sermons, lectures, magazine articles, or poems. As a rule, indeed, when such compositions were put together with care, and critically revised, no study whatever was necessary: they were known by heart as soon as finished.

To come at length to the Office of the Dead: the idea of committing it to memory arose in this way. The writer habitually spends an aggregate of three hours a day in taking what the New York *Sun* declares to be "the best of all exercises, the simple and old-fashioned one of walking briskly with head up and arms swinging." It is laid down in the books that, if full benefit is to be derived from such exercise, the walk should not be made the occasion for doing intellectual work, or laboring at mental problems. At the same time, the mind

must occupy itself with something, and perhaps its least fatiguing operation is the reproduction, voluntary or involuntary, of matter that one knows by heart. Acting on this principle, the writer made it his practice to recite, while pedestrianizing, such selections in prose or poetry as cost him no effort to recall. Now, a few months ago, while looking through some old papers in search of a particular manuscript, he came across a writing-book containing a list of the specific memory feats accomplished during the months when his favorite hobby was the "School" of physiological memory already mentioned.

The train of thought awakened by this memorial of other days led to several conclusions, one of them being that it might be feasible, by employing a modification of the method used years ago, to learn by heart something more useful than the hundreds of figures in the ratio of the circumference to the diameter, or the hundreds of combined proper names and dates embodied in the list of the Sovereign Pontiffs. Were it practicable to commit to memory the Office of the Dead, its daily recitation while walking would serve the twofold purpose of aiding departed relatives and friends, and affording a non-fatiguing occupation for the mind. The final decision to attempt the task was doubtless actuated to some extent also by another motive, the desire to discover whether the writer's health-theory (habitual fasting, much walking, and frequent baths) is as excellent for the mind as an experience of about two years has proved it to be, in his case, for the body. Not the least requisite condition for success in the proposed task, a strong determination to succeed, was by no means wanting. And it is not impertinent to remark that the principle, "where there's a will there's a way," applies in such a case far more than may at first blush appear. To make up one's mind that one *will* remember is to secure an additional degree of that attention which greatly facilitates the memorizing process.

During ten days, accordingly, all the intervals of five, ten, or fifteen minutes' duration that could be spared from work, together with a half hour borrowed each morning and night from the half-awake, half-asleep period of normal life, were

devoted to the breviary. The method pursued was: first, to get an idea of the general scope of the psalm, canticle, or lesson; then, to analyze its structure and note the presence (or, often enough, the apparent absence) of logical connexion and sequence in its parts; and, finally, to link verse to verse and sentence to sentence by a supplementary word or words expressing an idea associated with both the end of one verse or sentence and the beginning of the next one. As a concrete demonstration of this method will be given at the close of this paper, further explanation, in detail, of the linking process need not be given now; but it may be useful to cite here the general laws of the association of ideas. To select the rendering of them given by Father Maher, S. J.:

> The Law of Association by Similarity expresses the general condition that the mind in the presence of any mental state tends to reproduce the like of that state in past experience. . . . The Law of Contrast enunciates the general fact that the mind in the presence of any mental state tends to reproduce contrasted states previously experienced. . . . The Law of Contiguity formulates the truth that the mind in the presence of an object or event, whether actual or ideal, tends to recall other objects and events formerly closely connected in space or time with that now present.

One detail of the writer's method may prove interesting even to clerics who have no intention of memorizing any portion of their breviary,—his use of the English version of the Bible as an aid to remembering the Latin of the *Officium Defunctorum*. Professor James remarks that "a curious peculiarity of our memory is that things are impressed better by active than by passive repetition. I mean that in learning by heart (for example), when we almost know the piece, it pays better to wait and recollect by an effort from within, than to look at the book again." I found it useful when at fault, or, as the old-time colloquialism has it, when "stuck," to turn to the English version of the Psalms, (or to the Book of Job, in the case of the Lessons), and recall the Latin through its translation. Young priests will find that the breviary will take on

an additional interest if they thus compare the two versions of the Psalms found in the Common of the Saints.

Perhaps as effective a way as can be chosen to illustrate the whole process by which the writer accomplished his mnemonic feat will be to apply that process to the Canticle of the three Hebrew children, the *Benedicite, omnia opera Domini, Domino.* As it forms part of the prayers of thanksgiving after Mass, the great majority of priests can very probably recite any one of its verses when once they are started on that particular verse. Owing, however, to the similarity, not to say the identity, of many of the verse-beginnings and verse-endings, a considerable number of priests find it difficult or impracticable to recite the whole canticle by heart. The facilities for "getting mixed up" are obvious, yet a half-hour devoted to a systematic study of the Canticle will probably suffice to impress it on even the poorest memory,—provided the main difficulty be in learning the proper order of the verses. Let us see.

The Canticle consists of twenty verses, each being an apostrophe calling on some one or some thing to bless the Lord. In six of the verses, the first, tenth, fifteenth, eighteenth, nineteenth and twentieth, there is the additional entreaty or command to "praise and exalt Him above all for ever." Roughly speaking, the first nine verses relate to heaven or the heavens—the angels, the elements, the seasons, etc.; the next five verses have to do with the earth, its physical features and the animal creation; and the last six verses deal with man, generally and specifically considered. For memorizing purposes, it is well to note that each of these divisions begins with a verse containing the admonition to "praise and exalt Him above all for ever;" and that, in the beginning of the second and of the third division, the grammatical form is the third person singular instead of the second person plural, *laudet et superexaltet*, not *laudate et superexaltate*, as in verses one and eighteen. The change, in verse nineteen, from the second to the first person plural is another circumstance, notice of which will facilitate one's remembering it; and the change, in verse twentieth, from

the imperative to the indicative mood will help to fix that concluding verse firmly in the mind.

Now, to apply the laws of the association of ideas to the binding or linking of the verses one to another in the due order of their succession. A necessary preliminary observation is that one's own connecting words or ideas are far better than those suggested by other persons, the writer or any one else, for the simple reason that while a given word may have the same meaning, or denotation, for the reader and me, its connotation, or the ideas closely associated with it in our respective minds, may vary widely. "Home", "college life", "the seminary", and "the bishop", for instance, plainly suggest different ideas to the various readers of this paper. It follows that the linking words given herewith may be artificial, rather than natural, associations for the reader; yet, even so, they will, it is thought, serve the purpose. Professor Ladd, of Yale, says: "These 'laws' [of association] are the 'natural' modes of the recurrence of the ideas under the principles of contiguity, similarity, contrast, etc. Mnemonics, or 'artificial' memory, then, furnishes safe maxims only so far as it follows these laws, that is, ceases to be artificial and becomes natural. But relatively non-rational or accidental associations *are natural* in the earlier stages of the development of memory; and, indeed, for such subjects, in all stages, as do not lend themselves readily to the higher forms of association." [2]

This much being premised, a prominent word in the last clause of verse one is *superexaltate*. There is nothing particularly artificial or strained in the association of "superexalted" with "highest", or, in view of the content of verse one, of "highest" with "highest of God's creations", by which phrase "angels" is almost spontaneously suggested; and so verse two is linked to verse one. *Coeli*, toward the end of verse two, may in a Scriptural and Old Testament piece readily enough suggest "the windows of heaven," their being opened at the time of the deluge, and hence "waters", the *aquae*

[2] *Psychology, Descriptive and Explanatory*, p. 405.

which starts one on verse three. *Virtutes*, in final clause of verse three, may unforcedly suggest "strength", "strong power in nature", "the sun", *sol*, the starting word of verse four. In this verse the last two words are identical with the last two of verse two, identical in sound though not in sense; so that the association must be between *stellae coeli* and the *imber* of verse five. Perhaps this series may serve to connect them: stars of heaven, "falling stars", "falling rain". These instances will probably be sufficient to explain the plan of linking, without doing any more for the rest of the verses than merely indicating the linking words. Thus connected, the verses would be memorized in this fashion:

Benedicite, omnia opera Domini, Domino: laudate et superexaltate eum in saecula . . . *superexalted, highest of God's creations, angels.*

Benedicite, Angeli Domini, Domino: benedicite, coeli, Domino . . . *heaven, "windows of heaven," deluge, waters.*

Benedicite, aquae omnes quae super coelos sunt, Domino: benedicite, omnes virtutes Domini, Domino . . . *virtue, strength, strong power in nature, sun.*

Benedicte, sol et luna, Domino: benedicite, stellae coeli, Domino . . . *stars, falling stars, falling rain, rain.*

Benedicite, omnis imber et ros, Domino: benedicite, omnes spiritus Dei, Domino . . . *Holy Spirit, "tongues of fire."*

Benedicite, ignis et aestus, Domino: benedicite, frigus et aestus, Domino . . . *excessive heat, refreshing dew, dews.*

Benedicite, rores et pruina, Domino: benedicite, gelu et frigus, Domino . . . *great cold, ice.*

Benedicite, glacies et nives, Domino: benedicite, noctes et dies, Domino . . . *daybreak, light.*

Benedicite, lux et tenebrae, Domino: benedicite, fulgura et nubes, Domino . . . *position of clouds, above the earth.*

Benedicat terra Dominum: laudet et superexaltet eum in saecula . . . *highest parts of earth, mountains.*

Benedicite, montes et colles, Domino: benedicite universa germinantia in terra, Domino . . . *germinating, springing, fountains.*

Benedicite, fontes, Domino: benedicite, maria et flumina, Domino . . . *seas and rivers, fish, whales.*

Benedicite, cete et omnia quae moventur in aquis, Domino: benediate, omnes volucres coeli, Domino . . . *birds, flying animals, walking animals, beasts.*

Benedicite, omnes bestiae et pecora, Domino: benedicite, filii hominum, Domino . . . *sons of men, sons of God, chosen people, Israel.*

Benedicat Israel Dominum: laudet et superexaltet eum in saecula . . . *highest of men, priests.*

Benedicite, sacerdotes Domini, Domino: benedicite, servi Domini, Domino . . . *servant, slave, poor-spirited, spirits.*

Benedicite, spiritus et animae justorum, Domino: benedicite, sancti et humiles corde, Domino . . . *lowly of heart, children, Hebrew children, the particular three. . . .*

Benedicite, Anania, Azaria, Misael, Domino: laudate et superexaltate eum in saecula . . . *forever, changeless, change in grammatical form.*

Benedicamus Patrem et Filium cum Sancto Spiritu: laudemus et superexaltemus eum in saecula . . . *sacula saeculorum, the end indicated, indicative mood.*

Benedictus es Domino in firmamento coeli: et laudabilis, et gloriosus, et superexaltatus in saecula.

It has already been said that while the reader's own linking words are the best for him, still the foregoing series of correlations will probably serve his purpose in memorizing the canticle. The statement was made in accordance with a psychological law which any one may test for himself, and which Coleridge thus formulates: "The true practical general law of association is this: that whatever makes certain parts of a total impression more vivid or distinct than the rest will determine the mind to recall these in preference to others equally linked together by the common condition of contemporaneity or of contiguity. *But the will itself, by confining and intensifying the attention, may arbitrarily give vividness or distinctness to any object whatsoever.*" [3] Accordingly, although the foregoing linking words are mine, and not the reader's, the latter can make them his own by the simple process of repeating them, say a dozen or a score of times.

[3] *Biographia Litteraria,* Chap. V.

As to repetition, Professor Ladd gives this good advice: "Repeat with fixed attention until the object is 'fastened' in the memory; or, if this cannot be done without excessive expenditure of energy and time, repeat as frequently as possible the first attempt at memorizing. For forgetting is rapid at first and slower afterwards." The repetition, for instance, of the foregoing verses with their connecting words or phrases twenty-five times at one sitting will probably impress them on the memory better than will a hundred repetitions scattered over five or six days.

This paper, however, is becoming immoderately lengthy, especially as its professed purpose has already been effected. The Office of the Dead was learned by the process indicated in dealing with the Canticle of the three children. That it was memorized at all by one who has celebrated his Silver Jubilee as a priest is perhaps a fact to be set against the Oslerian theory of man's incipient decay at the age of forty. That it was memorized in from twenty-five to thirty hours by one who, unlike the middle-aged actor or lawyer capable perhaps of equal or greater feats, had neglected for a quarter of a century to keep his memory in training, is due chiefly, in all probability, to two conditions: the writer's perfect physical health and his fairly strong power of will.

Writing once of the selections in prose and poetry which it used to be the custom to learn by heart, Ruskin said: "they may become fairy palaces of beautiful thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away from us,—houses built without hands, for our souls to dwell in." Where can more congruous material for such houses, built for priestly souls to dwell in, be found than in the liturgical prayers of the Divine Office!

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MEDIEVAL JEWISH LEGENDS ON MATTERS CONNECTED WITH CHRISTIANITY.

FEW things are quite so fascinating as the endeavor to imagine what impression any given matter, quite familiar to us under present circumstances, would produce upon our mind were our education, or our experiences, or even our nature different from what they actually happen to have been. Without following this reflection into any one of the many strange subjects naturally occurring to the mind, the question, What was the idea of Christianity formed by the rank and file of the Jewish religion during the Middle Ages? should not seem strange, and ought to supply us with very much curious information.

Even at the present time the Jews may be said to possess very little exact knowledge concerning the religion of Christ; but during the Middle Ages the very strictness of their own laws with regard to that religion made it almost impossible for them to arrive at any thing at all approaching the truth. The New Testament was a closed book to them. The Gospels, or, as they were called by the Rabbins, the "Revelation of wickedness," were placed under a bann, and the mere reading of the books of the *Minims*, as the Christians were named, was regarded as a heinous sin.

The peculiar circumstances attaching to the history of the Jewish people made it, nevertheless, impossible for their mind to remain long without some kind of an idea of what the Faith of Christ called upon its members both to believe and practise. They dwelt in Christian countries, and although a portion of the town in which they resided was allotted to them so that their intercourse with the rest of the citizens might not be of a general nature, still, intercourse there must have been, and, as we know, so far as business was concerned, actually was. From the very fact of living in the midst of Christians, from visiting them and being, in turn, the recipients of their calls, it is difficult to suppose that some idea, howsoever indistinct, was not formed in the mind of the "stranger in the gate" as to the religious practice and belief of the *Minim*.

Moreover, they could not help seeing; and, in the Middle Ages the Christian Faith met the eye far more than it does, even in Catholic countries, at the present time. Sacred representations, pious plays, out-of-door preaching, the Sunday procession around the exterior of the Church, and, in large towns, where particularly the Jews had settled down, processions through the streets at the principal feasts, were features of Christianity which forced themselves on to the perception as well of the unsympathetic as of the sympathetic. It would have been contrary to human nature had not the aliens talked among themselves concerning the things which their eyes had seen and their ears heard, and, at the same time, sought to find and to give a reason for them. Any reason complimentary to the Faith of Christ, which they certainly did not love, must not be looked for. They either started with the assumption that no good reason *could* exist, as Christianity was opposed to Judaism and Judaism to them was the only true religion and at all pleasing to God; or, in case they merely wondered and approached the Chazzan of their Synagogue for explanations, their questions would be answered by abuse poured on everything Christian, or, by what is far worse than abuse, a tissue of falsehoods woven on what, to the Jew, might seem a very plausible substratum of truth.

The Jewish legends of the Middle Ages may, therefore, be ascribed to the endeavor of the Semitic mind to answer the enquiries forced upon it by Christian scenes of every-day occurrence, or to the explanations which the Rabbins felt it wise, under the circumstances, to give their compatriots, influenced, more or less, by what they saw and heard of the "Worshipers of the Stars," as Christians were sometimes called.

The principal document in which these strange ideas of Christianity, formed by the Jewish mind, are to be met with, is the *Toldoth Jeshua*. The nature of this pamphlet, for in size it can be described by no more dignified name, can be best seen from a notice inserted in one of the Hebrew MSS. by the person who had undertaken the task of copying it for the German Jews living probably in Poland, banished from their adopted country:

The following portion, handed down from father to son, may be consigned to writing only and not printed. A man of ripe understanding will, therefore, read it, but, in these days, he will hold his peace. For the times are evil, and a man should be silent on this subject because of the banishment from which we are all suffering. Moreover, far be it from any one to read this aloud in public, or before little maidens, or, particularly, before Christians who understand German.

We are, however, concerned merely with that part of the *Toldoth* which may properly be called legendary as distinct from those portions of it which, equally legendary and, historically, equally false, contain in themselves something of a highly blasphemous and offensive nature. In the legends of St. Paolo, of Simeon Kepha, of the Finding of the Cross, there is much that will at once strike the Christian reader as curious and amusing, at the same time as, in every line of them, he is able to see how far removed they are from the truth of things; but there is hardly anything to be met with in them, if anything at all, which will shock or offend.

St. Paul is made responsible for the Christian feasts, the celebration of which the mediaeval Jew witnessed year by year being carried out with so much solemnity; but St. Paul's conversion is, curiously enough, ascribed to the entreaty of the Jews themselves. The disciples of Jesus, so the legend informs us, subjected their compatriots to the hardships of a bitter persecution. They, moreover, brought about the greatest division, discord, and unfriendliness among neighbors, because, while following our Lord, they still professed themselves to be members of the religion of Israel. The Jews, therefore, determined to rid themselves of the disturbers of their domestic peace.

Now they chose out from among them a certain wise man whose name was Elias, and they said unto him, We have unanimously decreed that you should save us; for you are aware of all the evils which have overtaken us from the times of Jesus until now, and of how we are allowed the enjoyment of no

peace by his wicked disciples. The whole of Israel have, therefore, decreed that thou seek a means for our salvation. Thou must needs deal deceitfully with them, so as to lead them out from the midst of Israel, and thus, consequently, thou must be of them by word of mouth, though not in heart. We will take upon ourselves the punishment for this thing, receiving, as our own, thine iniquity in the sight of God. Go now, therefore, into the Holy Place and learn the name Jehovah, just as Jesus did, in order to obtain the power of doing whatever miracles you may think fit, that, thereby, they may believe in thee. Thus was he desired to do; and thus he did.

The allusion to our B. Lord, to the learning of the Holy Name of Jehovah, and to the power of working any, even the most extraordinary and absurd, miracles by means of it, is connected with another part of the *Toldoth* where the difficulty of obtaining the Divine Name is mentioned, and the dangers which might ensue to the whole world, in case it were obtained, are described.

In the Holy Place there was a stone called Shathjah, the interpretation of which is the Lord (Jah) placed (Shath) it; and this was the stone over which Jacob of old poured oil. Now, upon it are written the letters of the name Jehovah, and whosoever is able to learn them receives the power of doing whatever he may desire. As the Wise Men feared that the youths of Israel might learn them, and so bring confusion into the world, they took measures to prevent their being learned. From the two iron columns at the gate where the fire was wont to burn, brazen dogs were suspended, so that, were any person to enter with the purpose of learning those letters, the dogs would bark at him as he went out, and so distract him that the letters would go clean out from his mind.

Elias, or, as he is afterwards called in the legend, Paul, proceeds to the Holy Place, the difficulty of learning the Divine Name being, according to the writers of the *Toldoth*, overcome by a very simple experiment. Entering into the Sanctuary, he not only learns the wonderful letters but inscribes them on a piece of parchment. For safety's sake he deposits the

parchment in his own flesh, making an incision and then covering in the wound with the skin, the whole process being rendered painless owing to the divine efficacy of the Name. The dogs barked. The remembrance of the letters were, as had been foreseen, obliterated. But it was obviously an easy thing on reaching home for Paul to open the wound he had made, and in the quietness of his own house commit to memory the all-powerful word.

No difficulty now lies in the way of the person, whom the legend has put before its readers as a pretended Christian, to prevent him from leading away the followers of Christ so that they may cease from being regarded as Jews. Paul assembles together the Christians, claims to be an Apostle of Jesus, delivers His strict command that His people are to have no part with the nation that had put Him to death, and boldly challenges them to bring the dead, the leper, or the lame, that by the miracles he will work on these, there may be incontestable proof of the truth of his claims and of his words. He raises the dead and he cures the leper and the lame.

The conclusion of this wonderful meeting saw the solemn substitution of the Christian festivals in the place of the Jewish:

> Jesus saith unto you, Whosoever belongeth to my Community shall profane the Sabbath, for already hath the Lord held it in abhorrence, and in its place he shall observe the First Day, for on that day did the Lord give light to the world. And as the Israelites keep the day of the Passover, so they (the Christians) shall make unto themselves a feast of the Resurrection, because He rose from the grave on that day. For the feast of Weeks they shall observe the Ascension, because on that day He ascended up into Heaven. For the New Year (Jewish) they shall keep the Finding of the Cross; for the Great Fast they shall substitute the feast of the Circumcision; for the Chanuka (feast of the Dedication of the Temple) they shall observe the New Year or Calends.

It is easy enough to see here that the words of the pseudo St. Paul have been composed for him by Jews whose knowl-

edge of Christian festivities was supplied them only by the scenes witnessed by their eyes. The New Year's hilarity, for instance, called the Calends, had absolutely nothing to do with the Christian religion, the great teachers of which, on the contrary, were always endeavoring to suppress it, with how little success is evident from many of the customs in England, to-day, connected with Yuletide.

Yet another command of the imaginary St. Paul is worth recording partly for its quaintness and partly as further testimony of the impression which the externals of the Christian religion made upon the mind of the Jewish beholder.

> Again, Jesus orders you to make a figure like Himself, and that you shall place it upon two pieces of wood made in the form of a cross, this figure being in the center of it. Moreover, you shall make this figure having the wounds upon it which they inflicted on Him, the blood, as it were, going out from Him; having, too, the nails with which they fixed Him, in His arms (*sic*) and His feet. This shall be for a memorial of what was done to Jesus.

Only at the end of the legend does the peculiarly Apostolic and Christian name of the Rabbi Elias appear. In the Strasbourg MS. of the Toldoth he is called *Paulus* and in the Vindobona he is made to call himself St. Paulo. "And they enquired of him his name, and he answered St. Paulo." Up till the time of his death St. Paulo lived among the Christians, "those wicked men," careful, however, to dwell in a house apart so that he might not "be defiled by their food and drink."

When St. Paul, that great follower of Christ whose Christianity was of the most uncompromising kind, and who moreover opposed Judaism with every argument which his keen mind could produce and with every effort which his untiring disposition could make—when *he* can be represented in a Jewish legend as no real Christian at all, it is not very difficult to see what will happen to St. Peter should his name appear in the pages of the same legendary lore. And St. Peter does appear there. First, we are informed that there happened to be

at this time very great trouble in the ranks of the Christians because of a certain individual of their number, called Nestorius. The name is all too familiar to the readers of Church History; but it is somewhat difficult to understand why Nestorius should be regarded with an unfriendly eye by the writers of the *Toldoth*. Their objection to the heresiarch appears to have been owing to the fact that he had contradicted the teachings of St. Paolo, one contradiction being that, whereas St. Paolo had said that Jesus was the Son of God, Nestorius asserted that He was only a man. This, the Toldoth assures us, caused the greatest confusion, a confusion which was brought to a conclusion, seemingly, only by the false conversion of Simeon Kepha, "called by the Christians St. Pietro." Needless to say, St. Paolo, Nestorius, and Simeon Kepha are all represented as living about the same time.

At that time, [says the Vindobona Toldoth, after its narration of the strange history of Nestorius] at that time there was in Israel a certain man called Simeon Kepha, the reason for the name (Kepha) being that he used to sit on a stone on which the prophet Ezechiel was accustomed to prophesy on the banks of the river Chobar. He was the head of the Singers. Now the (divine) Voice issued from the stone unto him to such an extent that he possessed wisdom in a very high degree, so that they (the Christians) envied Israel the possession of him. Now, when Rabbi Simeon became aware of their envy, on the Feast of Tabernacles he proceeded to the Mount of Olives, where, on the day of the great Hosanna the Christians commenced to dispute with him; but so great was his wisdom, and to such an extent did he triumph over them in argument, that they had no power to return an answer. They trembled before him. Seeing, therefore, how vast his knowledge was, they took counsel together and said, Let us not leave so wise a man as this among the Jews, but let us take him away from them, otherwise in a short time he will destroy our religion. Apprehending him, they said to him, We know that among the Jews there is no other so wise as thou art. We know, moreover, that thou canst add to (the Law) and diminish (its obligations): thou canst dispense from or confirm. Now, may the Lord give unto thee in the presence of Jesus the

grace to legislate for our religion. These others are Jews; but when we witnessed thy great deeds, we said, This man is fitted to set our Faith on a firm basis; so that then we shall multiply every day more and more, while the Jews will gradually come to an end. For it surely cannot be right that a person such as thou art should belong to them. Come, therefore, with us, teach us ordinances and statutes that are good, and make us to inherit the world to come. We will place thee as the head over all the rest, and no one shall be allowed to say to thee, What doest thou?

To this extraordinary proposal Simeon is said to have replied that he thanked them for their kind works, but that he had no desire to forsake the religion to which he belonged. The Christians then added threats. They should put him to death. They should, moreover, put every Jew to death. Not one of them should be spared. And, finding that these threats made no impression, they proceeded to put the latter portion of them into execution, until, with their affairs in a complete state of desperation, the Jews approach Rabbi Simeon Kepha and implore him to do for them what he had refused to do for the Christians. They themselves would take the sin of it all upon their souls. It is recorded that the Wise Man consented to join the Christians with these words upon his lips: "It is better that Simeon and a hundred like him should perish rather than one soul in Israel should be lost." A second meeting with the Christians is arranged.

He said, therefore, that he would go over to them. When the Pope and the Bishop Julius[1] came to him, he said to them, What want you with me? If your wish is to destroy the Jews, I will have no part with you; but if you desire to do that which St. Paulo, by the commission of Jesus, commanded (which commandments are true), take now upon yourselves the conditions which he laid down and fulfil them. For he told you to leave off stoning the Jews and to allow them free access to their houses of prayer, which ought not to be forsaken as you would have them. But you should leave them alone with their synagogues so that, in this manner, they come, even they, to acknowledge Jesus. For if you act not so the Jews will say that you are per-

secutors; but (by leaving them in peace) your actions will not appear vain and false. Immediately they received the words of Rabbi Simeon, and even Pope Julius,[1] together with them, said, Whatsoever thou shalt command and ordain for us, that we will do. Then was it made a law that every one of the Jews who wished to go over to their religion (the Hebrew word is abominations) might please himself about doing so. Furthermore, he said unto them: I command you, and I take it as an obligation upon myself that I will eat no flesh meat on a Friday, because on that day Jesus was put to death. Neither will I, on any day, drink wine, out of love for Jesus. I will, moreover, separate myself from every one, living in a house apart by myself, lest my eyes should wander, in obedience to the Scripture, which says, "refrain from the lying word." And, forasmuch as I have taken upon myself the strict obligation of keeping myself apart from every one, so that I may give unto you good statutes and ordinances, and reveal to you the mysteries of the world that you may both know and believe the truth, behold, I order you to build me a high tower, that I may dwell therein all the days of my life, to avoid your interrupting (Hebrew word, injuring) or disturbing me at my devotions and in the pursuit of wisdom. For I am not embracing the Faith in an evil manner, but I know that this is the true way; so, henceforth in the future force no man to come to your religion by punishments and by a (forcible) baptism, but let him come of his own good accord. For, when you bring the Jews to your religion by so doing, you lessen the dignity of that religion, and you lead them to think that it is not a good one. Wherefore, let every one that wishes to come to the Faith come of his own free will; although, even should he come of his own free will, do not then receive him until he has spent thirty days in the midst of pious persons; and should it be a child under the age of nine years receive him not, since a child cannot act with knowledge.

This [continues the legend] was the first of all the Popes the world has ever seen. But this he did with the greatest deception, not defiling himself with their meat and drink, nor bowing down before their images; but he dwelt in his tower alone, giv-

[1] The word in Hebrew would ordinarily stand for Shela or Shelo, but Krauss, a Jew, thinks that it is meant for Giulio, and certainly it can be provided with vowel points making it very near in pronunciation to Giulio.

ing many decrees, which the Gentiles bound themselves solemnly to obey. And during the time he dwelt there he composed many great *Pizmonim* (prayers and sacred songs) for the use of the Jews, all of which are preserved in his name because of what he did on this occasion. And he wrote, "Be it known unto you, O House of Israel that believe in the Lord and in His perfect Law, that this is the true Law, and to us has the inheritance of it been promised. I, Simeon Kepha, for the sake of it, bear all this great and evil affliction, knowing well what is true and what is false. Take now these my poems which I have written, to the end that I and you may find mercy. For that which I did was done at your bidding and for your deliverance." Then they received the writing with a joyful heart and sent it to the head of the Captivity; and the poems they showed to the heads of their schools, and to the Sanhedrim, who all said how good and beautiful they were, and that they were fitted to be recited by the ministers of the Synagogues in their prayers; and even to this day, on every Sabbath it is the custom to say them. Now this Simeon Kepha is the same as these Christians call St. Pietro.

There is little need to say that this legend bears almost in its every line some proof or other of an origin much later than the days of St. Peter. The allusion to images, from which Simeon Kepha is supposed to have been anxious to keep aloof, savors of a date long posterior to the times of the Apostles. Although the Friday's abstinence is certainly of very ancient origin, no Christian writer of any weight would make St. Peter the author of it. And, again, the words Julius, Pope, Bishop, Paul and Peter, although presented to the reader in the solemn spelling of the Hebrew tongue, are, nevertheless, the Italian words, *Giulio, Papa, Vescovo* and even *S. Paolo* and *San Pietro.*

The legend of the Finding of the Cross is not the least curious of these strange freaks of literature. In it the Empress Helena is called the wife of Constantine; the reason given for the search after the Cross is the restoration to health of the Emperor, who was a leper; the Jewish Rabbi who pretends to find it becomes the Apostle St. Jude; and the dead person raised to life during the incident of the Finding becomes the Apostle

St. Luke. The MS. itself seems to want a great deal of cohesion, and the writer appears once or twice to break off in the course of the tale, to begin again, or to repeat himself. The object he had in view in composing this extraordinary production was, perhaps, the explanation of the origin of the Christian custom of laying the Crucifix on the dead body, or, as will be seen, the origin of the Apostles themselves.

The following translation of the legend is made from the Vienna MS. of the *Toldoth*:

In the days of Constantine the Emperor and of his wife Helena —this Emperor was a leper in one-half of his body, and there was no physician able to cure him in the whole of Rome. The Strangers (Christians) seeing this said, O Queen Helena, if you desire that your husband should be cured, command the Jews to find the Cross on the wood of which Jesus was crucified, and, by means of it, it will come to pass that the king will be cured. At once the Queen sent to the Jews living in Rome and in other places, saying to them, Bring me the wood on which Jesus was hung, who came to fulfil the will of his Father, and whom you put to death, and in consequence of your iniquities (in that matter) your Temple has been destroyed. Now, when the Jews heard these things they were troubled and took counsel together, saying to the Queen, We know nothing of this matter in any way, for the thing took not place in our land; ask the Jews that live in Jerusalem, for they will tell you where the Cross is. So the Queen immediately sent to the Jews of Jerusalem and said to them, Give me the wood, for it was you that crucified Jesus with it; and, in case you find it not, I shall put you to death. The Jews answered her and said—

At this point the MS. appears to make a fresh start, and after a few words makes even a third attempt at commencing:

[There were] certain old men whom they began to afflict, so that they took counsel among themselves and chose out seven old men; and they began to afflict them, so that they chose out one who was older than the rest and wiser than any of them. And they said to her (i. e., the Queen), He will tell you the truth. So the Queen took him apart and said to him, Tell me the truth,

for otherwise I shall put you to death and all thy people; but if you tell me the truth and show me the wood I will give you great riches. He answered her astutely, saying to her, I will deal with you even as you have said. What, then, does the old man do? He calls together other old men, and says to them, Unknown to any one, and with the greatest secrecy, take three very old pieces of wood indeed, and bury them in a certain place, covering them in such a manner that no one may perceive that the thing has been quite recently done. And so they did.

Now, the Queen had ordered that the aforesaid Juda should be cruelly used and sorely afflicted; but Rabbi Juda asked her to allow him a respite of three days to fast and pray to the Lord that He might reveal to him this secret, and, in case God did reveal it to him, I will, he said to her, reveal it to you. Let me wait upon the Lord. For if thou art that Queen of whom my Fathers have spoken to me, know surely that for thy sake this secret shall be revealed. But I know not certainly whether thou art that one or another. And the Queen said, Go and do that which is right in thine eyes. Now this Rabbi knew the mystery of the Ineffable Name. After three days he came to her and saith to her, Come with me, for the place has been revealed where the crosses lie. So the Queen arose, with her maids, and her princesses, and her counsellors, and they followed the old man Rabbi Juda to the place where the pieces of wood had been buried. And Rabbi Juda said to them, Of a truth, art thou the Queen in whose time this secret is to be revealed? And she answered, It is the truth. Then said he, Come with me. And he went round muttering with his lips, and they all followed after him; and he stood still in a certain place and he said, Dig there. And they dug there. And they found the three pieces of wood. Then was the Queen much disturbed, and all her princes, and they said, How are we to know which one of the pieces of wood is that on which they crucified Jesus? So he began to mutter, and it seemed that he was making a very long prayer. Now, after a time they perceived, and they heard, that there was a certain dead man whose children (Hebrew, grandchildren) were weeping over him. So he (Juda) said to them, Bring him to me; and they brought him to him, and he touched him with one of the pieces of wood so that he (the dead man) commenced to tremble by the power of the Ineffable Name which he (Juda)

mentioned over him. Then he touched him with the second piece of wood, and he trembled in the same manner; but when he did so with the third the dead man stood up, alive, upon his feet by the power of the Ineffable Name, and every one was astonished. Immediately he said, This is the cross on which they crucified Jesus; and from that time they made a custom of placing a crucifix over the dead.

The legend then proceeds to inform its readers that after this the followers of Christ afflicted the Jews all the more, using the miracle of the Finding of the Cross as an argument that their guilt in putting our Lord to death was established. The old method of appeasing them is resorted to. Rabbi Juda together with the man raised to life are content to become Christians so as to stop the persecution. He says:

I will give my soul for your sakes and we will make ourselves Apostles of Jesus, and we will make laws for them so that they hurt you not nor do ought that is evil to you. And the name of the dead man whom he raised to life was Elecumus.[2] What, then, does Rabbi Juda, the old man, do, together with the one he had raised from the dead? They commence speaking with the unruly [Christians], who do with them just as they did with St. Paulo and St. Pietro. These, then, were what the Gentiles call Apostles.

JOHN FREELAND.

Ely, England.

THE LATE ARCHBISHOP MURPHY AND HIS IRISH SCHOOLMASTER.

THE mention of "the academy of Mr. Golden" in the memoirs of the late Archbishop Murphy of Hobart Town, Tasmania, in the Launceston *Monitor,* recalls an interesting and typical Irish personality. Mr. Justin McCarthy, novelist, politician, and historian of *Our Own Times,* some years ago rescued his memory from oblivion in an appreciative

[2] In one of the MSS. of the *Toldoth* Elecumus or Elikum is given as one of the disciples of our Lord; and Krauss considers that the name stands for St. Luke.

sketch of his classical teacher, headed "My Schoolmaster in Cork," [1] contributed to *St. Peter's Magazine*, a short-lived periodical brought out at the expense of Mr. John Boland, M. P. This was Mr. John Goolding (not Golden). To use a phrase which Canon Sheehan of Doneraile has made classic, he was "a spoiled priest". The son of a carpenter, and born in a small house off Gilabbey Street, within a stone's throw of St. Finbarr's Cathedral—the Protestant Cathedral, which stands on the site of the ancient Catholic Cathedral, around which grew up the primitive City of Cork—he was a Maynooth student when St. Patrick's College, the great national seminary of Ireland, was more or less circumscribed within the limits of the front building, long before the two immense quadrangles were added to it. Among his fellow students were John MacHale—afterwards the famous "John of Tuam," called by O'Connell "the Lion of the Fold of Judah;" Dr. Denvir, subsequently Bishop of Down and Connor; Dean Meyler of Dublin; Archdeacon O'Keeffe [2] of Cork, a master of pulpit oratory; and Father Croke, P. P., of Charleville, uncle of the late Archbishop Croke. To an old friend in Cork, the father of the present writer, he wrote, years afterwards, on 24 December, 1848:

[1] Mr. McCarthy says the subject of his sketch spent some time abroad. He was never out of Ireland.

[2] Archdeacon O'Keeffe was a very saintly priest, held in the highest esteem. He died in April of 1847, very shortly after the death of the Right Rev. Dr. Murphy, Bishop of Cork. He was visited during his last illness by his relative, the Right Rev. Count William Clancy, Bishop of Oriense, to whom he said: "Some of the clergy have expressed their desire that I should be appointed Vicar Capitular, or perhaps Bishop. Tell them that if I were in perfect health I would not accept of either. I would vote, if able, for the Rev. Thomas Barry as Vicar Capitular. As to a future Bishop of Cork, *fiat sicut Deo et Summo Pontifici placet*." It pleased Providence and the Pope that it should be the Right Rev. William Delaney, whose nomination Archdeacon O'Keeffe, then on his death-bed, foretold, saying: "The finger of God is in it; Delaney is the man." Bishop Clancy thus concludes a printed record of the death-bed scene between the Archdeacon and himself, which he had been requested to publish for general edification: "May the memory of this great and good High-Priest of the New Law be held in veneration amongst the clergy and the laity."

Your trip to Maynooth furnishes me with a fresh instance of your descriptive power in sketching the metropolitan environs for my entertainment. . . . The scene made a far different impression on my mind some forty years bygone when I paced the lovely approach from the town to the academic enclosure and cast my eyes on the ivy-mantled Geraldine castles that flanked the curvilinear range of gateways at either extremity. Something of the Etonian enthusiasm that fired the soul of Gray on eyeing his Alma Mater kindled a spark within me as I entered the College precincts; nor was my ardor cooled on gaining a sight of the long line of façade to the front building, then certainly prepossessing, however the hand of time may have since damaged its appearance. I liked the lawn before it, too, with plantations of trees surrounding it and a handsome box, used as a summer-house, standing in the centre. There was then in the rere of the College a romantic terrace or bank, lined with nut trees and various other umbrageous bushes, on which I had many a stroll with young students who became since the chief dignitaries of the Irish Church, promenading up and down in the hours of recreation. This glade is, I suppose, now effaced by the additional wings that have crossed it: thus has nature, as in other instances, retired before the encroachments of art, much to the displeasure of the taste pictorial or poetical. The contrast between the proud Elizabethan Academy and the ecclesiastical scene of education upon the whole did not give the palm of superiority to the rival in College Green, when estimated by my feelings. The one I looked on with more of awe than of liking; the latter touched me with a soothing sense of veneration, influenced, no doubt, by the association of ideas then in the mind, by the religious destination of the cloistered asylum for the studies of the Lord's anointed ministers, and the nondescript medley of worldly vanities and passions patronized and made the chief pursuits among the barrack-like quadrangles of the other. Such was my line of comparison between a retreat of holiness and a godless caravansary. I need not say that your interview with my much-honored friend [3] was highly interesting to me. It was a sufficient reward of your journey to have enjoyed the conversation of one so distinguished.

[3] The Rev. Edmund O'Reilly, S. J., then professor of dogmatic theology at Maynooth.

In a letter written the same year to the eldest son of his Cork correspondent (the late Rev. E. F. O'Connor, formerly of Eadestown, Maynooth, Rush, etc.) he wrote:

You recall my memory of the past and rekindle some spark of enthusiasm with which I first cast my wandering eyes on the various lions of the great town, at your age or very near it (18). I had completed two years in Maynooth before I had that gratification, and have still every feature of distinguished objects daguerrotyped in my mind's eye. My time for reviewing was very short, but I had a clear eye and a quick step at that remote period. I was introduced to the Library, Museum, etc., of Trinity College, stepped into the House of Lords, had a peep at Curran in the Rolls Court, saw the Custom House, the bridges, and the vistas of the principal streets. The environs I did not trace, unless in the route from my Alma Mater through Lucan, Chapelizod, etc. On a subsequent occasion, while still a student, I entered the Bay in a small sloop, after a most dangerous passage, in the month of March, and, suffering under the effects of fright and nausea, I did not pay much attention to the outlines of that celebrated seascape.

In a letter to the present writer, then in Belfast, on 13 July, 1866, acknowledging the receipt of copies of the *Tablet* and the *Ulster Observer* (at that time edited by the late Andrew J. McKenna, another ex-Maynooth student) he said:

You wished to give me the earliest notice of a mournful occurrence, in which you may have guessed that I was likely to feel more than an ordinary interest. I refer to the death of Bishop Denvir, whose obituary is penned with so much minuteness, force, and instructive commentary. To the justice of the collegiate portion of the tribute of praise, it so happens that I am able to bear testimony. The deceased prelate was my contemporary at Maynooth, and I clearly recollect the details of his academic course. His class-fellows numbered an extraordinary batch of talented students. Foremost of them were MacHale, McSwiney, O'Keeffe, Michael Fitzgerald, Coll, Brennan, all of whom arrived at future eminence as dignitaries of the Irish church, as scholars, writers, and controversialists. Young Mr. Denvir was a wiry, rawboned, hard-working student who held a high head among his competitors

and made himself remarkable for mechanical skill in constructing models for assisting him in science. That his public life returned a most abundant harvest from the early culture of his natural abilities and the development of his virtues, is proved by the multiplied testimonials to his worth produced in the beautiful panegyric before me. He has soon followed to, I hope, the enjoyment of the "crown of justice" three other ecclesiastical luminaries of the north of Ireland, the late Primate (Dr. Dixon) and Doctors McNally and Browne. The two last were of my standing in St. Patrick's College, and one of them, Dr. Browne, was my class-fellow and frequent companion. Only two of the many bishops whom I knew at Alma Mater are now (1866) remaining, the Archbishop of Tuam (Dr. MacHale) and the Bishop of Meath (Dr. Cantwell). *Singula de nobis anni prodantur euntes!* Horace gives point to a truism connected with old age, which probably Dr. Johnson paraphrased in his 'Vanity of Human Wishes':

> Year chases year, decay succeeds decay,
> Still drops some joy from with'ring life away;
> New forms arise and different views engage,
> Superfluous lags the veteran on the stage.

The departure of Mr. Goolding, of his own motion, from Maynooth, without proceeding to orders, there is reason to conclude, from a remark of Archdeacon O'Keeffe to the present writer's father, that "the Church lost a pillar in him," and from the sincere and profound reverence with which he always regarded the priestly office, was solely due to over-scrupulosity. Though he did not become a priest, he became the moulder of many who did. Many of his pupils entered the ministry of the Church and attained to high distinction in it, notably Dr. Edmund O'Reilly, the celebrated Jesuit theologian, to whom Cardinal Newman, in his Letter to the Duke of Norfolk, controverting Gladstone's *Anti-Vaticanism*, refers as "a great authority". Shortly after leaving College, through the instrumentality of Father Thomas Croke, then Administrator at Queenstown, afterwards P. P. of Charleville, Mr. Goolding was appointed private tutor to young Edmund O'Reilly, who was originally intended for the Bar

but was encouraged by his teacher to devote his life and his talents, with the happiest results, to the higher sphere of the Church. He had a pleasant time when he sojourned at Clonlara, about six miles from Limerick and one from Mount Catherine, where the O'Reillys resided. His salary of fifty guineas per annum was supplemented by thirty guineas for an extra *ménage* arranged by Mrs. O'Reilly, where, being domiciled with the parish priest, he was rent-free and had a servant assigned to him. In a manuscript record of this epoch of his life, which lies before me, he says his duties as instructor were very light, as almost three hours usually compassed each day's business, and there were many holidays. "This," he adds, "proceeded from Mr. O'Reilly's great attachment to his son and his wish that he should ride out with him as often as possible. Twice or thrice in the week it would usually happen that, after a short account of lessons, Master Edmund's pony was in readiness, and his papa would smilingly set him free for the rest of the day. I might stop in his library if I chose, or take home with me from it any book I took a fancy to. I had also the command of the Public Library in Limerick, to which he was a subscriber; and of this leisure I made the most ample use. I read an immensity in my *horæ vacuæ*; but I regret that I did not devote my time to writing, with the exception of an epistolary correspondence which I kept up with a few friends in Cork. I had an insatiable appetite for knowledge and fell into the mistake of loading myself to repletion instead of digesting a few choice morsels well." He describes the Sunday evenings at Mount Catherine, the O'Reillys' place, as *noctes cœnæque deum*, approaching more correctly to the standard of that title than the evening reunions so much lauded by the Roman poet. The O'Reilly household was typical of a refined Irish Catholic home, redolent of the perfume of piety and full of the charm of social and intellectual culture. Into this "brilliant domestic coterie" he was received and treated as a guest. "All this time," he relates, "I spent under the spell of various entertainment, convivial, conversational and musical. There was no intemperance, no ex-

cess. An elegant principle of moderation was the law of the place. My pupil was not the least conspicuous of the assembly from his blooming appearance and his lively manners. A priest from Limerick was invariably an honored guest: he used to celebrate Mass at the house in the morning and remain till the following day. The P. P. was sometimes present, and, now and then, some other clerical or lay visitor . . . I met persons of high social and professional distinction on a few occasions. One of these was the Bishop of the diocese, Dr. O'Shaughnessy, who came in his episcopal carriage. His lordship paid me some particular attention. He was one of the finest and handsomest men in the Kingdom in figure and bearing. His height was considerably above six feet: his carriage was erect and *d'aplomb* from his venerable head and smooth forehead to his strong, elastic feet and legs. I thought I had a clerical Agamemnon sitting opposite me. Two members of the noble family of Kenmare were also inmates of Mount Catherine for a week or a fortnight. The senior, the Hon. Thomas Browne, next brother to Lord Kenmare, came to propose a marriage alliance with a sister of Mrs. O'Reilly. The parties were old acquaintances; but Captain Browne's military engagements, which ended with the battle of Waterloo, in which he was wounded, delayed the matrimonial event. It was now concluded, and the marriage took place at the Mount. I found the future Earl and his brother, the Hon. Capt. William Browne most affable and civil to me. I did not attend at the marriage *déjeuner*, but was present at the evening banquet, which brought me into the presence of a brilliant staff of magnates. I met once or twice, at dinner, a superior specimen of the parish priest in the pastor of Castle Connell, Father Crotty. He was a portly, stalwart, well-conditioned man, in possession of vigorous health and spirits, probably from his having been a teetotaller for the previous forty years."

Referring to his walks through the wilds of the County Clare from Mount Catherine to Clonlara after the parties broke up, he says: "I made these late sallies in perilous times.

The period was that in which Whiteboyism was outrageous in the County Limerick and partly in the County Clare. There was a military force stationed halfway between Mount Catherine and Clonlara, and I had to sustain the challenge of the sentinel in my midnight retrogressions. One night I was encountered by a posse of these gentry patrolling about with some of the police. I suddenly came upon them and was as peremptorily stopped and interrogated as if I had been Captain Rock. The sergeant of police, however, knew me to be quite a different personage and, on speaking a word, I was allowed to pass on. From the peasantry I had no apprehension whatever. I was a great favorite in the parish of Doonas and nobody in it would molest me by day or by night. There was reason, however, to be timid in making night journeys along the roads, as a murder had been committed on the side of the Canal, at a short distance from Mount Catherine, about this period. It arose out of a violation of the Whiteboy regulations, having been perpetrated upon a poor man who was taking care of a farm that was 'tabooed' by the supporters of 'the wild justice of revenge.' One of the young men taken up for this murder and sent to Ennis for trial I knew very well and considered irreproachable in his character and mild and inoffensive in his manners. His name was Kennedy and I observed his constant zeal and attention in superintending catechism-classes in the chapel on Sundays. I never heard how the trial resulted."

Mr. Goolding goes on to refer to his friendly intercourse with the P. P., Father Pat Quinlevan and his curate, the Rev. Mr. Sheehy, afterwards P. P. of Tulla, an eloquent advocate of tenant right and other popular measures, in whose company he enjoyed two very interesting and agreeable excursions. One of these was a ride to O'Brien's Bridge, Killaloe, and Newport. At Killaloe, which, he notes, contains ecclesiastical relics of the earliest stone architecture in Ireland, he noticed the cathedral by the roadside at the entrance to the town, and was pointed out the Crypt, which is coeval with the introduction of Christianity. A hurried glance at the environs of

Kinkora, where a modern villa represented the hunting-lodge of Brian Boru, beautifully situated on the brow of a hill, the foot of which is washed by the Shannon, which here expands into a lake, stirred up some patriotic feelings and made him regret his inability to stop and explore the precincts of a residence which had once been a favorite resort of the illustrious hero of Clontarf. When they got back to Killaloe, it was too late in the evening to return to Clonlara, and, crossing the famous bridge to the Tipperary side of the Shannon, they made their way, under the shadow of the Keeper Mountain, to the cottage residence of Father Laffan, pastor of Newport, an old college friend of the P. P., who gave them hospitable shelter for the night. He goes on to say:

The evening was far advanced when we reached the sequestered nook in which the cottage of the P. P. was situated. Nothing could be more indicative of peace and rural beauty. It was a little green hollow, surrounded by verdant knolls, and breathed an air of affecting quietude. The setting sun of a fine, calm, summer evening shed its mellow radiance about it, with a sacred halo that inspired a love of religious retreat and a wish to be relieved from the noise of the bustling world, to spend the remnant of one's days in the contemplation of futurity in such a cloistered spot. The P. P. descried the approaching visitors and came out to receive them at his door. He was a small, rosy-cheeked, plump figure of a man, with a profusion of cheerfulness and good nature evident in his bearing. My companion was welcomed as a brother, and my reception was most polite and cordial.

Of Father Sheehy, his companion on this and a subsequent excursion to the Falls of Doonas and the far-famed curiosities of Castle Connell, he writes:

We contracted habits of friendly intimacy, which were strengthened by the similarity of our tastes for study and literature. The young priest had read extensively enough, was a smart logician, and an able orator, particularly in the Irish language of which he knew all the resources to move the passions of his audiences at will. His Passion sermons on Good Friday were masterpieces

of pathetic eloquence; and Demosthenes never swayed the Bema at Athens with such thrilling electric force as Father Sheehy shook the hearts of a country congregation on that great theme which contains in itself all the elements of divine persuasion. He afterwards, in his wider sphere of P. P., established a national reputation for himself as a pleader on the Tenant-right question, and stood high in the list of Lucas' supporters in struggling for the complete emancipation of the farmer from the rack-renter. They are both of them gone from the scenes of injustice to Ireland in every sense to a world where serf and tyrant are leveled in rank, unless where their respective issues at the impartial Judgment seat will have eternally fixed their destinies for weal or woe.

At Castle Connell they were recipients of the hospitality of the Rev. Dr. Crotty, the venerable total-abstainer who was an occasional guest at Mount Catherine, and his too famous nephew, then a young priest just returned from finishing his studies in Paris, and who afterwards unhappily became the scandalous apostate and schismatic of Birr.

How he came to be brought into association with the O'Reillys is related in detail in one of his manuscripts, which also contains some very interesting information about the varied career of the father of Dr. Edmund O'Reilly. Both father and son were alike men of mark.

That I stood on a most friendly footing with the young Massillon of Cork [4] [Goolding writes] was known to another old Maynooth acquaintance, the Rev. Thomas Croke, at this time administrator of the parish of Cove. Tom Croke and I had been class-fellows at St. Patrick's College, and he now gave me a valuable proof of the good opinion he entertained of me when we were on a par in our aims and studies. From his *locale* in a fashionable watering-place, and being himself a clerical aristocrat, he happened to become the high-priest of a most respectable Catholic family, newly arrived from London to look after the concerns of an encumbered estate in the County Clare, in which the immediate ancestor of the wife and sister of Mr. O'Reilly had held property to the amount of £5000 per annum. Mr. O'Reilly himself had

[4] Archdeacon O'Keeffe.

been infinitely better off in the world than he was at the time of my reference. His history was one of events and situations that would furnish materials for many volumes full of instruction, amusement, and romantic interest. Though but forty-five years of age, at the nadir of his career, he was after running through a course that had reached the zenith of commercial prosperity. He had received a literary initiation in T. C. D. as the son of a wealthy merchant descended from the old Breffny stock. At twenty young O'Reilly was sent to Spain to join a mercantile firm in Cadiz, of which a baronet, Sir J. Duff-Gordon, was the head. In that country he remained many years and became acquainted most intimately with the descendants of his illustrious namesake, Count O'Reilly, and with the foremost of the Spanish grandees. He had personal anecdotes in abundance connected with the Court of Charles III, and was intimate with several eminent historical Englishmen, travelers in the Peninsula. In process of time he became the owner of a number of large ships, in one of which he sailed to America. He had the honor of entertaining the Bishop of Rio Janeiro and a suitable company of guests on board this vessel. At different periods of his early life he visited the United States, San Domingo, etc., and, under the *incognito* of an American citizen, spent three months in France when Napoleon I was Emperor. He was on the most familiar terms of friendship with a long list of the great public characters of his time. Louis Philippe, when Duke of Orleans, was known to him. He had met Talleyrand at a *soirée* under the roof of President Washington. Monroe, a succeeding President, was his familiar friend. Sir Sydney Smith, the hero of Acre, was like a brother to him. When he afterwards resided in London, the Irish patriot, Henry Grattan, used his house as his own: and, I may say here, that, among his English connexions, he was acquainted with one or two of the royal dukes, and on speaking terms with some of the most brilliant political and literary men. In the heat of the war, he settled as a merchant and banker in London, and was the chief contractor for supplying the British Army and Navy with provisions, etc. The Callaghans of Cork were his agents. He had immense engagements with the Spanish Cortez, and with the black kings of Hayti. It was on these two revolutionary speculations that his fortunes were ultimately shattered to pieces. The political troubles in Spain caused him a loss of £60,000, due to

him by the Cortez. By his relations with San Domingo he lost as much more. The transition from war to peace, causing a sudden revulsion in the mercantile money market, gave him the final blow, and he had to return as a bankrupt depending on his wife's property in the County Clare. All this I mention by anticipation. . . . A connexion as private tutor with the only son of this gentleman was brought about by the Rev. administrator of Cove. It appeared that one in my line was looked out for, and Father Croke was consulted, as a competent adviser, on the point. So it occurred that my name and fitness for the office were suggested and the appointment was settled if my consent could be obtained.

He accepted it, as it was "the best thing of the kind in all Munster," and was a relief from what he calls the "itinerant fagging" which was breaking down his health and spirits; although he, at first, hesitated surrendering, in a way, his personal liberty and, as he puts it, "losing that sort of savage freedom which accompanied my strolling rambles as a zig-zag member of the republic of letters." He was soon *en route* to the O'Reilly's *viâ* Limerick, a seat on the top of the mailcoach costing him seventeen shillings, taking with him a little frigate completely rigged as a present from Father Croke to his young friend, and having, as one of his traveling companions, Father William O'Meara of the Franciscan Convent, Cork, who, he notes, was at this time a candidate for the mitre of Limerick, his native diocese.

His new pupil impressed him as "a remarkably fine, blooming, animated boy of ten years of age." Being an only child, he was, of course, "a prodigious pet" and "an indispensable companion to his father who had to contrast the comparative solitude of his sequestered life in the County Clare with the previous habits of a most busy man of the world in its liveliest scenes all over the globe;" hence "the society of his fine, high-spirited and accomplished boy was of infinite importance to his happiness. He had him almost constantly near him and, when able to ride out, never went without Edmund mounted on his snow-white pony." He was five years under John Goolding's tutelage.

That young gentleman [records his teacher] had now completed the ordinary course of a classical education and it was time for him to look to higher studies that would qualify him for a permanent profession. When I found him first he was most eager to become a lawyer, and I suppose his imagination was looking forward to a seat on the judicial bench in due time. No doubt such an event would have taken place had he persevered in his original intention. His abilities were of the very highest order and he belonged to a legal family on his mother's side. His grandfather had been a barrister and some of his other relations were members of the long robe. Chief Justice Bush was a relative of the family, and, in short, he would have been introduced into the Courts of law under the most encouraging auspices. But a little before my departure, his mind took a new turn and felt a vocation to the Church. The sanctity of his mother and his own habits of the strictest piety evidently led him to the final choice, and he declared his wish to become a priest. His mother's assent was given with joy, but his father had to conquer hopes and aims of worldly ambition before he could sanction a provision in life for his only child which would extinguish his branch of the clan O'Reilly. The matter was discussed and a place in Maynooth was readily obtained from Dr. Toohey, who was then Bishop of Limerick, with Dr. Ryan for his coadjutor. He was then but fifteen years old. His subsequent history fully justified the wise decision he had made in choosing a state of life. After a brilliant course of studies, terminated in Rome, when he received the Pope's gold medal for a triumphant competition with a thousand candidates from different nations, he became theological professor in Maynooth. After having filled the chair of divinity for a dozen years with the admiration of students, bishops and professors, he joined the Order of the Jesuits.

At the time Mr. Goolding penned these recollections his former pupil was one of the principal professors of the Irish Catholic University (now University College), Stephen's Green.

Before actually leaving Clonlara, through the friendly interest of Mrs. O'Reilly and her sister, the Hon. Mrs. Browne, he was secured the position of tutor to the sons of Mr. Christopher Gallwey, agent to Lord Kenmare. The commencement

of his preceptorial functions being left to his own convenience, enabled him to enjoy a month's rest in Cork before proceeding "to that wonderful principality where the goats are said to bleat in Latin and where every goat-herd is a gentleman by birth and education." In September, 1826, he coached to Killarney where, in the absence of the Earl and while he was having a house built for himself, Mr. Gallwey and his family were domiciled in the old baronial seat of the Kenmares, since replaced by a newer and more imposing mansion. He was first received by Mrs. Gallwey. "I was now," he says, "in presence of the Lady-Lieutenant of the noble premises around me. Mrs. Gallwey, though not the actual Countess of Kenmare, had quite as much personal consequence and more than the administrative power of that chief dame. Her husband was prime-minister of the Seignorial estates and she had absolute dominion over the premier. She was a fine, stately woman of commanding presence, had received the best convent education at New Hall in England, and at eighteen years of age had presented her hand with a marriage dowry of £10,000 to Christopher Gallwey. Her maiden name was Cregan, her birthplace Dublin, and her brother was, at this time, one of the governors of the Bank of Ireland." One of his pupils, the late Mr. Thomas Gallwey, succeeded his father in the agency, from which he retired to Harcourt street, Dublin, where he died, and the other was the well-known Jesuit, the late Father Gallwey, S. J., of Farm Street, the author of *The Watches of the Sacred Passion.* The former was of a literary vein likewise, and, besides a small volume of creditable verses, contributed to the last issue of Dollard's *Illustrated Monitor* some very interesting articles on the Boyles and other English adventurers who made a good thing out of their predatory expeditions to Ireland, *temp. Eliz.* Mr. Goolding's predecessor was a T. C. D. man upon which fact he dilates in the following caustic commentary:

He was a hack from that servants-to-be-hired establishment, T. C. D., and who, for the most part, are ready to compromise

creed and principle for the patronage of Protestant or Turk, if it afford them a good salary and promise them a lift in this world's honors, either in Church or State. A Trinity College cut tutor may be considered as a candidate for apostacy the very moment he achieves his sizarship and enrolls himself on the proselytizing list of the insidious centre of Protestant university education in Dublin. The half-starved hounds from Kerry, Cork, Tipperary, etc., that grind classics for some years in their native cabins or garrets and look to T. C. D. as the goal of their hopes are more than half corrupted in faith before the final oblivious draught is swallowed in the soup of the College kitchen. I have met with a few specimens of these temporisers and shrank from the hollowness of their hearts and the poison of their examples, as I would from a devil incarnate.

At the time he refers to, Protestant ascendancy was at its height. Trinity maintained all its religious tests. Catholics labored under greater disabilities than they do now, and every engine of proselytism to sap the faith of the people was worked for all it was worth. The last line of the inscription which Dante saw over the entrance to the Inferno [5] might, with one verbal alteration, have been affixed to the portal of Trinity—"Abandon *faith* all ye who enter here."

After his return to Cork he set up a school which he conducted with much success until it had to face the formidable rivalry of the larger school opened by the Vincentians, who then occupied the former Mansion House (now the Mercy Hospital) before the church of St. Vincent, Sunday's Well, and the fine presbytery attached to it were founded by Father Michael O'Sullivan, C. M. It was known as the Mansion House School, and stood in deservedly high repute. The writer in the *Launceston Monitor* dignifies Mr. Goolding's school with the title of Academy, but it was only the first floor of the large house in Grattan Street, corner of Henry St., where Messrs. P. W. Shea and Co. now carry on the business of provision merchants. It was there he taught classics to Justin McCarthy, whose father, Michael Francis McCarthy,

[5] Canto III.

edited the *Cork Magazine* (one of the best of the older periodicals produced in Ireland) and to young Murphy, who was destined to live to be the oldest Catholic bishop in the world in his generation, and who has passed to his rest after wearing the mitre sixty-two years. To the late Rev. E. F. O'Connor, who was a fellow pupil of Mr. McCarthy and others, he wrote in September, 1848: "*Fuit Ilium* is the epitaph of my establishment, as it would be a misnomer to give the appelation of a school to my small and precarious muster roll." The year following his tune was pitched in the same minor key. "The neighboring temple of Apollo and the Muses," he writes, "overshadows my little academic shed altogether. The independence of the Swiss cottage from juxtaposition to a towering Mansion House is revived in my habitation. Patronage and prestige spread a genial sunshine over that establishment, while the frost of almost total neglect withers all my efforts. Things are likely to become worse in consequence of the nomination to a certain number of places in Maynooth having been vested in the superior of that seminary by the bishop. The gift has been just exercised in the filling up of two vacancies in the College out of the Mansion House scholars. This news has spread consternation among the pupils of other schools, and, of course, all hope of future success will be directed to the recognized diocesan gymnasium. I expect to lose my only two head boys, John Barry [6] and Denis Murphy immediately and thus I will be drained to three beginners, two of whom were the acquisitions of last month." He shortly after closed this school and retired for the rest of his life to modest apartments at 14 Peter Street, where he received a very small number of private pupils, of whom I was the last (1857-1861). He henceforward led a very retired life in what he alternately calls his "cell" and his "little hermitage," occasionally visiting, or visited by, a few intimate friends, until, the infirmities incidental to old age increasing, he had to give up visiting, as he had already been obliged to give up rural walks, in which

[6] The late Canon Barry, P. P., Glounthane, Cork.

he delighted, owing to a malady affecting the feet. His friends never forgot him. "I have been peculiarly happy always in the attachment of my best pupils to me," he wrote on 18 October, 1852. "The Archbishop of Melbourne [7] lately honored me with the most affectionate notice during his visits in Cork, and I have been equally treated by the Bishop of Hyderabad,[8] another pupil. I am about to sustain a severe

[7] The Most Rev. Dr. Goald. Mr. Goolding contended that there was a philological identity in the names Goald, Goolding, and Goldsmith, and always pronounced the last name as if written Gooldsmith.

[8] Dr. Daniel Murphy, who became the venerable and much venerated Archbishop of Hobart, and virtual creator of the Church in Tasmania. Born at Belmont, Crookstown, in the parish of Kilmurry, Co. Cork, 18 June, 1815, he belonged to a branch of the Murray family distinguished by the Irish sobriquet of *Reaour*, which traces its descent from the Kings of Munster through John O'Murphy, the defender of Dunbelg Castle in 1641; while his mother was a direct descendant of the McSwiney chiefs of Clondha and Kilmore Castles (now in possession of Lord Bandon), who were despoiled at the time of the Cromwellian confiscations. After a most distinguished course in Maynooth, having won a place there in competition with many candidates, including one who was destined one day to be Archbishop of Melbourne, he was ordained on Ember Saturday, 9 June, 1838. One of the first who volunteered for the Australian mission in response to an earnest appeal to the *ordinati* by Dr. Ullathorne, Vicar-General to Archbishop Polding of Sydney, having a particular wish to proceed to Van Diemen's Land, but at the urgent request of his friends his Bishop refused to grant the required permission. He was more successful when he volunteered later for Madras when Dr. Carew, one of the college professors, was appointed Coadjutor to the Vicar Apostolic, reaching India in January, 1839. Given charge of the mission of Hyderabad, 400 miles from Madras, laboring alone for two years without seeing a brother priest, at the request of Dr. Fennelly, the newly-appointed Vicar-Apostolic of Madras, he was nominated his Coadjutor in December, 1845. Proceeding to Rome, where, in the meantime, Pius IX had been elected Pope, he strove to be permitted to decline the mitre, but the Pontiff insisted on his acceptance, observing: "They have made you a young Bishop, and they have made me a young Pope. We must obey. *Sia fatta la volunta di Dio.*" He was consecrated on the Feast of the Maternity of the Blessed Virgin, Sunday, 11 October, 1846, in the parish church of Kinsale, Co. Cork, of which his brother was parish priest. Hyderabad having been erected into a Vicariate, Dr. Murphy was made the first Vicar-Apostolic. Being in Rome when O'Connell died, in 1847, the Pope delegated to him the celebration of a special Requiem service, at which Padre Ventura preached his famous panegyric of the Liberator. When he arrived in Hyderabad there was only one solitary chapel, no Catholic

loss in the adoption of Melbourne as the field of his future missionary labors by the Rev. Mr. Hayes; but he will never forget me." Father Hayes, who later as Dean Hayes kept up a regular correspondence from Geelong with his old friend, fully justified the confidence with which Mr. Goolding relied upon the continuance of his unchanging friendship. The regular remittances from Australia, from Archbishop Goald, Archbishop Murphy, and Dean Hayes, which reached Peter Street, maintained the old man in a position above want until on 8 November, 1867, he closed his long and useful life.[9] The last of his pupils to enter the Church was the late Mgr. G. F. Dillon who, after serving on the mission in Sydney, retired to Rome where he wrote an important work on the miraculous picture and ancient sanctuary of Our Lady of Good Counsel at Genazzano, and where he died.

Mr. Goolding was one of the best qualified and most noteworthy of a race of private school-teachers who have become nearly extinct since the multiplication and extension of Catholic colleges. His method of teaching would, I fear, not be deemed up-to-date in these days of education under high pressure, intermediate examinations, and cram, when a pass or an exhibition is regarded as the be-all and end-all. He taught more like a professor than an ordinary schoolmaster. When he discerned in a pupil any latent literary bent, he drew it out, developed, and cultivated it. He lifted study from the lower level of a mere school-task to be memorized to a higher plane, and imparted to such as were susceptible of it a relish and ap-

school, not even one Catholic congregation; at his departure there were 25 chapels, each with a large congregation, various schools, an orphanage, and a grand cathedral. His health having broken down under the strain, he resigned his see and returned to Ireland. Just at this time the health of Dr. Wilson also failed, and Dr. Murphy, having recuperated his, was, on 14 November, 1865, appointed Coadjutor to the Bishop of Hobart, whom he succeeded, and, full of years and honors, his see having been elevated into an Archbishopric, passed away recently to his well-earned rest and reward.

[9] He was buried in St. Joseph's Cemetery at the left-hand side of the center walk, a little above Hogan's beautiful piece of sculpture, the semi-recumbent figure of a weeping angel.

preciation of the literary beauties of the ancient classic authors. This was education in the literal and truest sense of the word. If he had had the training of higher university education—still withheld, through narrow-minded bigotry, from Irish Catholics—the lack of which he felt and deplored, he would have filled a professorial chair with increased credit to himself and with much advantage to his students. He had a knowledge of several languages besides those he so efficiently taught, having acquired Spanish from Mr. O'Reilly and added German late in life. He was endowed with a marvellous memory, repeating to the present writer long passages from Greek authors many years after he had laid aside the works he quoted from. He was also gifted with exceptionally good sight, and near the close of his days, which exceeded four-score years, he could read the smallest print without the aid of glasses. In the contour of his head and cast of features in old age, he was strikingly like Archbishop Whateley of Dublin, Newman's friend of old Oxford days.

As it is very probable some one will write a biography of the late Archbishop Murphy, relating in detail his long, varied, and interesting career, there must be much in the correspondence he kept up with his old Cork schoolmaster which would throw light thereon. These letters must have passed into the possession of the late Mgr. Maguire of Cork, who was Mr. Goolding's confessor and executor and attended him in his last illness, which was very brief. It is to be hoped that they have been preserved. I may add that in the house in which he died there also resided a Mr. Therry, brother of Father Therry, one of the pioneer priests who laid the foundations of the great Irish Church which has arisen in "the underworld" of Australia, everything relating to which should be of the deepest interest to Irish Catholics.

R. F. O'Connor.

Cork, Ireland.

A TRUE MODERN PEDAGOGUE.

SLOWLY, but constantly, the purely secular idea of education is being battered down. Only technical culture, progress, science—what of the heart? The secular school, a legitimate offspring of purely secular and mechanical progress, has inherited the weakness of its parent. Intellectual education, a multitude of arts and sciences, intellectual pedagogy, but the heart remained unnourished!

Dr. Fr. W. Foerster has classically shown us the consequences of pure intellectual pedagogy in his bulky work *Die Jugendlehre*, which immediately on its appearance aroused intense interest on the European continent. The work, we hear, is being done into English. As it is, it deserves more than passing notice.

The author was born in Berlin in 1869, of Protestant parents. He is at present *Privatdocent* of Philosophy at the Polytechnikum and at the University of Zurich. It seems that he first attracted notice by a series of articles published in the *Ethische Kultur*, 1901. There he condemned the French laws against the Congregations and paid a fine tribute to the Catholic religious life. He is an ardent adherent of the so-called ethical movement. It was this movement which inspired his work *Die Jugendlehre* (Pedagogy). The German Society for Ethical Culture offered in 1895 a prize for the best popular textbook on ethical culture. Foerster did not then compete, but has since 1897 been giving regularly in Zurich ethical courses for boys and girls of various ages. His book was put on the market in May, 1904, and sold so rapidly that the 1906 edition at hand bears on its title-page "16th-20th thousand."

At the outset it may be remarked that our author does not stand unequivocally on ethical ground. It may be best to give a concise outline of his position as he himself put it at the Catholic Pedagogical Congress of Stuttgart, held 11-14 September, 1906. He emphasized from personal experience the importance of Christianity for moral training and life. He stated that no school can exist without ethical soul-culture,

and this culture again must have religion for its basis and end. He corroborated his views by many examples from personal experience and showed how such experience must culminate in the Christian ideal. Christianity supplies the deepest illumination of real life. The inductive method in elaborating moral problems must lead to Christian ethical principles. *Man's natural goodness can be aroused only by superhuman forces.* Man will not find his own best Ego until he has seen it in Christ's personality. The relativism of modern times is a hindrance to the upbuilding of character. Making use of Heine's words on the origin of medieval cathedrals, Foerster remarked: With opinions you will not form characters; for that you need solid material, dogmas. Without soul-culture even our technical culture must collapse. Physical progress must not be overestimated. There is a tinge of savagery in Juvenal's " Mens sana in corpore sano." Some illness is good for us; it will lead us to greater freedom and full health of soul-life. Attention in intellect-building contributes to will-formation. Prayer in school has its worth even in concentrating the child's mind. We are inclined, he thinks, to speak in religious training too much of God and too little of the soul. First interest the child for the life of his soul and then lead this awakened interest to God. It is more important to help into morality than to teach it. This gives us a skeleton view of Professor Foerster's ethical position.

Ethical Culture and Christianity.

The great bulk of Foerster's *Jugendlehre* is meant to be a practical guide in ethical education. It were futile to ignore the ethical movement, which rests on the tacit or open assumption of an independent morality. That it is an eloquent proof of the failure of Godless education we Catholics victoriously maintain. We are safe in accepting what Father Slater, S. J., admits in a recent article "A Starting-Point in Ethics," in the *New York Review*:

> One of the gravest perils which threaten Christianity at this moment is the growing tendency to sever morals from religion in

the education of the young. . . . The Catholic Church knowing from nineteen centuries of experience how intimate is the connexion between revelation and morality, cannot but combat the new movement with all possible earnestness. She knows how important it is to give definiteness and strength to moral teaching by associating it with the whole scheme of Catholicism. She knows the moralizing value of the wonderful sacramental system which Christ has given her, and how a personal devotion to her Divine Founder is the surest basis on which to build up character. She educates the whole child, and knows the folly of attempting to isolate any part of that education. In her hands all training converges to one end. Natural virtue she prizes: lower motives she employs; but to sever patriotism or benevolence or justice from the ultimate end of life is, as she knows, to fail in securing even subsidiary ends.

Her attitude, then, toward Ethical Societies, Moral Instruction Leagues, and other institutions which definitely prescind from the religious basis of morality, is clear. For her own children she will have none of these things. She regards them as a very serious danger. She will resist any attempt made by such bodies to secure obligatory non-religious moral teaching in schools where there are Catholic children; and this not because she is indifferent to moral teaching, but because she believes that there can be no really effective moral teaching without a religious basis. Knowledge of good and evil must grow *pari passu* with knowledge of God and of His revelation to man.

But we are here concerned, not with Catholic children, but with those who are outside the fold. Here the case is different. We welcome the spread of moralizing agencies among those who otherwise would receive no moral lessons at all. Anything that will help to make children more orderly, more truthful, more generous, is, so far as it goes, a good thing. It is clearing away at least some of the obstacles which hinder the light and weaken the will.

This is almost a chapter out of Professor Foerster's work. In the Preface we find these remarkable words: "The author in his illustrations makes use exclusively of social and natural arguments for morality and avoids any appeal to religious representations and sentiments. This corresponds to the peculiar task of the work. But he very especially protests against the

position of those radicals who plan to replace religion in life and education by mere morals. *His own pedagogical experience has in the highest degree strengthened in him the conviction of the imperishable ethical and pedagogical value of religion.* In public schools at all events obligatory religious instruction becomes impossible in the long run, because you cannot avoid violence against the parents of other beliefs. There must result in the long run a neutral moral training. But then it becomes the more urgent to provide a religious training outside the school. The author even hopes that this very work will make religiously-indifferent parents think a little more about withholding religious influences from their children." What American Catholic pedagogue could not subscribe to such an apology for his position—coming from an experienced secular non-Catholic author?

We live in an age of reforms—which are, unfortunately, merely external. The depth of life is not thought of. Must we return to the Middle Ages? Tear up the tracks of our railways, cut up telegraph wires, leave electricity to the clouds, put coal back into the mines, and close the universities? No, but arrive at the conviction that where no one cares for the soul, all, even technical civilization becomes impossible. Our task can only be again to endear to men the salvation of their souls and lead them away from the thousand superfluities and side-issues to the most important duty: to love humility, and self-mastery. Before anything can be introduced into life, however, we must first introduce it into the school, says our author, quoting from Humboldt. Does then the modern school busy itself with this inner culture? Character-building should be the conscious chief aim of modern schools. But the eighteenth-century *laissez-faire* doctrine has left its poison even in pedagogy.

Method of Moral Instruction.

A psychologically deeper moral pedagogy must, *as to method*, reject much of moral instruction in Church, school, and home. Shallow moralizing must be abandoned. *Direct influence on character is much harder than most educators*

suppose. Moral education is not mere theory and tiresome sermonizing. Knowledge can to some extent be crammed into all children, but not so moral culture: for its very essence is free self-activity. Instruction must be adapted to the child's circle of experience: hence we must study the child's soul with its growing forces. We have to find motives that will impress the child's heart. We must direct its attention to the occasions of its daily life. We cannot lead the child to moral experience from moral deductions; the process is but *vice versa*: first, morality must naturally become *the child's own experience*; then, we may proceed from a known concept to further problems of life. The author tells how he pointed out to his pupils that they should exercise patience and nerve-discipline early in the morning, even when tying their shoes; he showed them in a concrete way what manly power it requires to tie even their shoes without precipitation. Connecting with an insignificant point like this, one can at once, even from the viewpoint of self-control, show the boy the meaning of religious fasting and of the imperishable worth of asceticism. *There is no strong manhood without some ascetic process.* It helps little, for example, to preach the commandment of love if the pupil does not know at all what his neighbor needs; if he is, besides, incapable of understanding his neighbor's soul and situation. Therefore relinquish dry moral instruction, but introduce the child into actual contact with his surroundings that he may see life with other eyes and objectively perceive the need of moral duties. The teacher will for instance point out to the pupil how many men of various races have coöperated in the production of some of our smallest articles of food; how much miserably paid labor sticks to all we consume; how many tears and curses from all quarters of the globe are woven into all our apparel; how many laborers must work for our breakfast in the morning, for the coal in our stoves, for the light in our lamps. Thoughts like these will tend to destroy some of the egotism and want of reflection in the children.

Moral teaching must dominate all school subjects. Speak-

ing of natural sciences it must be shown to the pupil that his achievements will lead to pride, unless we remain in constant contact with higher ideals of life. One may know how to use the telephone, but still be a barbarian. Of what good are the modern means of communication, like the telephone, the telegraph, if one uses them for spreading coarseness; if unkind gossip, through them, be sped along faster than ever on its unholy travels.

Interesting is his fine remark on the evangelical counsels: "Never make sport of the exalted efforts of those men who in voluntary poverty sought to escape that bauble of comforts and needs, so often ending in moral death; or of those who by voluntary obedience endeavored to break obstinate selfishness which makes sacrifices impossible; or finally of those who by the vow of chastity made sacrifice of the sensual appetites that defraud us out of our best resolutions. Express in your daily life something of the self-discipline, the calm, and the humility that consecrated the lives of those men." In this manner the author conducts us through the various branches of a school-curriculum and entertainingly establishes points of contact for moral training. The teacher is not losing his time in thus connecting every subject with ethics. He will on the contrary increase the attention of the young for that subject, will connect it more strongly with their fundamental interests, will impart a little of his own inner self to his pupils. His remarks form a fair illustration of the words of Thomas à Kempis: "Si multa videris et cognoveris, ad unum opportet redire principium."

The author commences his remarks on "Pedagogy in the Home" with Cavour's words: "Every donkey can govern by means of the state of siege." Strict and firm should be the home discipline, to be sure; but the child must himself will and comprehend this, that he may govern himself when not watched by parents and educators. It is in this chapter that he reverts to the good, solid old principle that "Exempla trahunt.' The chief art in education is not rebuke but making easy the road to goodness—above all by example.

We may not accept all his ideas on "Religion and Ethical Culture," it is true. As a Protestant he no doubt understands best Protestant methods of religious instruction. We may assume that he chiefly blames his co-religionists for the defects of religious moral training. At the same time we should be poor Christians if we did not accept some of his strictures, even though they may not and do not apply to us generally. The awakened interest in Catholic catechetical teaching the world over is a proof that we desire to advance. Let us see what Professor Foerster has to offer on this point. He demands an adaptation of moral training to real life, no merely abstract catechetical phrases. He will have inductive processes, i. e. the child must be prepared by his own observation and experience and by means of objective teaching gradually to understand the highest moral problems. Religious instruction must not be abolished, but the pedagogical methods of such religious instruction may be objectionable. It is the concrete in moral questions that he is consistently inculcating. He expressly emphasizes his greatest respect for the inexhaustible moral forces of Christianity in words like these: "I say it not as an enemy of the Church. On the contrary, I believe that not only religion, but the Church also will remain an eternal necessity for men, and I desire not a retrogression, but a growth of ecclesiastical life-forms." A powerful school inside the Catholic Church demands the same, and, when once it is properly understood, the demand cannot be gainsaid. In our author's position on the method of religious instruction we have a confirmation of Bishop Bellord's view, that defective psychological and pedagogical foundations of religious instruction are to a great extent the cause of religious and moral apostasy.

Professor Foerster himself, however, as we have said, admits the failure of mere ethical culture. His constant appeal to honor, manhood, social good, improvement of our moral faculties, artistic expression of character, gives little ethical sanction. The true test of moral sanction comes in the trying catastrophes of life. Ethical moral teaching alone fails

here. Withal, the volume is a modern apology of Christian asceticism: "Abstine—sustine."

Practical Examples.

The author's leading thought in the four-hundred or more pages of practical examples is simply this: Not moral preaching, not mere command; but—do you know what moral work really means for you, what effects it has, what it can make of you? Of course, we cannot do without command absolutely; but obedience must not degenerate into mere drill; it must be founded on deeper personal interest, on knowledge of life. A very large and important part of educational activity does not at all aim at eradicating or silencing definite evil tendencies; but on the contrary it consists in awakening good inclinations and proclivities. It stimulates these and then develops them. Education is not eradication. The word itself tells us that it calls into being innate dispositions: *by the promotion and encouragement of good a great deal of evil will of itself be stifled.* A passage in question is his talk on the violin-lesson. There was a boy of eleven years whom no child would play with, for he spoilt every game, and it was his one delight to vex and pester everybody. His former associates decided that it might be well to visit his mother and complain to her. They saw his sad and cheerless home surroundings, and the boy's mother showed the visitors an old broken violin and told them that the boy constantly played on it, because he loved music, but that he had no money to engage a teacher and buy a better instrument. The visitors told of the occurrence at home. Then their parents contributed money for the boy's music-lessons. From that day he was a changed being. Now he had something in the world that gave him cheer, and the crust of ice around his heart was broken; it was as if all his goodness and loveliness, hitherto asleep, reappeared. And yet, that same boy had been given up as incurable by his own comrades. They had thought that a good thrashing might alter him, but the mother had told them that "It blows on him every day—without avail." The violin helped, however. "On its own songs the lark ascends

into the clouds," sings a poet, and little Max climbed up into daylight on the tones of his violin. He had a fund of goodness in him, but it could not be brought out. It grew back into his very flesh and made him wild and sore. Of what use were blows and rejection?

THE AUTHOR'S VIEWS ON SEXUAL PEDAGOGY.

We are here in a field that every dabbler attacks. How many things on this subject were better left unsaid! Professor Foerster agrees practically with the Catholic position. Parents are here the only pedagogues; a teacher may dare to step in only exceptionally. Parents at times must speak out, although their instruction may not be as polished as would be that of a professional pedagogue. It is better that the parents protect the child from existing danger than that he should be thrust into it by ruthless vultures. Still, our author is candid enough to assert that from a purely pedagogical point of view it were better that sexual instruction were never given except just before the adult enters into life; for the state of innocence possesses even this advantage that it keeps the imagination and reflection from the respective organs and facts, which is in itself frequently a greater protection for those organs than the most thorough and candid knowledge. Concretely, then, the best sexual education consists in self-denial, a proper diet, education in cleanliness. It may be a revelation to some pedagogues that physicians like Albert Moll, just in this connexion, deprecate corporal punishment, because, as experience teaches, it excites and promotes sexual abnormalities in boys. Concrete strengthening of the will, finally, is in the author's opinion one of the most important bulwarks against temptations of the flesh.

Chastity never yet injured anybody's health. Forel, Mantegazza, and Eulenberg are to the author sufficient guarantees of the truth of this contention. But even should science later prove the contrary, a consideration of mere physical health here cannot be a sufficient motive. Disease may develop our character better than health. Even then we could appeal to the powerful hygienic meaning of a good conscience.

PUNISHMENT.

Punishment, even for youthful offenders, must be ennobled by its medicinal purpose. It must indeed be inflicted, but in such manner that it will cure. Not against punishment, but against some kinds of punishment Professor Foerster justly takes issue. Let the punishment be such that whilst it will repair objective moral order, it will also help to cure the subjective moral disorder of the delinquent. Not brutal punishment, nor education without punishment, but a severity which allies itself with and brings into action the contrary good qualities in the child. Let the innate good tendencies, also precept and habitual practice, overcome the evil tendencies that merited punishment. Suppose, for instance, that a boy has coarsely treated a servant-girl. How much will a blow avail against such coarseness? No—make him help the girl at house-cleaning, or in some such work, for a few days. By helpful politeness overcome his coarseness. The author is likewise a decided opponent of corporal punishment, on hygienic grounds first. Not to mention possible injury in harsher forms of such punishment, let us bear in mind that ours is an especially nervous age, and of itself therefore unfitted to forcible interference with the delicate nervous system of the young. Corporal punishment might have been a suitable sanction for the robuster physique of our forefathers. To-day it is ten times outweighed by the subsequent nervous weakening and excitation of the child. Secondly, corporal punishment must be rejected for reasons of moral pedagogy. Moral development and regeneration are founded on self-respect and a sense of honor. Corporal punishment degrades down to the status of the brute animals. Reports of late experience in America seem to point the other way. One thing is certain—a Catholic priest had better not inflict blows!

All in all Professor Foerster's work deserves to be studied thoroughly. We may accept most of his deductions without misgivings. His practical illustrations might be almost daily used in the higher grades of our parish schools. The book is addressed to parents, teachers, and clergymen. *Tolle et lege!*

Cleveland, Ohio. FR. L. KERZE.

Analecta.

EX ACTIS SUMMI PONTIFICIS.

SACERDOTIBUS SUBVENIENTIBUS PIO OPERI PROPAGATIONIS FIDEI FACULTAS BENEDICENDI ROSARIA EISQUE ADNECTENDI INDULGENTIAS A PATRIBUS CRUCIGERIS APPELLATAS CONCEDITUR.

Pius PP. X.

Ad Perpetuam Rei Memoriam.

Cum Nobis App. Principis Cathedram obtinentibus antiquius nihil sit magis, quam ut Catholicum nomen latius per Orbem propagetur, et inter gentes longo terrarum marisque spatio disjunctas errorum umbram Evangelii lumen depellat, pias Fidelium Societates, quæ ad sacras expeditiones provehendas intendunt, et divini verbi præcones stipe corrogata sustentant, peculiaribus privilegiis ac spiritualibus gratis cohonestare ac ditare satagimus. Hoc quidem consilio cum conciliorum centralium Præsules Pii Operis Propagationis Fidei Nos enixis precibus flagitaverint, ut sacerdotibus qui operam suam prædicto Operi impendent veniam largiri dignaremur benedicendi Rosariis, sive Coronis precatoriis, eisque applicandi indulgen-

tias, quæ a Patribus Crucigeris vulgo appellantur, Nos piis huiusmodi precibus annuendum libenter existimavimus. Quæ cum ita sint, de omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi, cuicumque Sacerdoti cui nunc et in posterum ubique terrarum munus demandatum fuerit, in aliqua Parœcia aut in aliqua Communitate colligendi eleemosynas pro pio Opere Propagationis Fidei, quantacumque sit pecuniæ vis quæ ab ipso colligatur, autem etiam illi, qui de propria stipe in capsam ejusdem Pii Operis inferat pecuniæ summam illi parem quam una Decuria solveret; et cuique pariter Sacerdoti, qui ad quodcumque Concilium seu Comitatum ipsi Pio Operi dirigendo vel promovendo pertinet, aut etiam qui ab Episcopo designatus Rector Diœcesanus omnibus fungitur muneribus quæ forent explenda per Concilium seu Comitatum eiusdem Pii Operis, nec non Sacerdoti qui in anno summam respondentem mille subscriptionibus in capsam Pii Operis intulerit, undecumque eam acceperit, durante respectivo munere, facultatem concedimus benedicendi unico crucis signo, de consensu Ordinarii loci in quo dictam facultatem exerceat, Rosaria, sive Coronas precatorias, eisque adnectendi Indulgentias a Patribus Crucigeris appellatas, nempe indulgentiam quingentorum dumtaxat dierum, defunctis quoque applicabilem, a Christi fidelibus lucrandam, quoties aliquam ex eisdem Coronis manu gerentes Orationem Dominicam vel Salutationem Angelicam devote recitaverint, dummodo tamen Coronæ ita benedicendæ iuxta typum coronarum SSmi Rosarii B. M. V. fuerint confectæ. Tandem largimur, ut si forte contingat pecuniæ summam durante anni curriculo colligendam esse præstitutae minorem nihilominus Sacerdoti qui anno præcedente summam integram collegerit fas esto dicta benedicendi coronis facultate uti, ad finem usque vertentis computationis. Et Sacerdoti similiter qui una vice ex ære proprio in capsam pii Operis summam intulerit quæ illam æquet quam mille adscripti solverint, ut sua naturali durante vita prædicta facultate gaudere possit ac valeat, præsentium tenore concedimus.

Præsentibus perpetuo valituris. Datum Romæ apud S.

Petrum sub Annulo Piscatoris die 1 Februarii MDCCCCVIII, Pontificatus Nostri Anno Quinto.

Card. MERRY DEL VAL,
ex secretis Status.

Loc. * sig.

Visum cum reverentia, recognitum et executioni datum.
Lugduni, die 18° mensis Februarii, 1908.

✠ PETRUS, Card. COULLIÉ,
Arch. Lugd. et Vienn.
Primas Galliarum.

E S. RITUUM CONGREGATIONE.

I.

RITUS BREVIOR AD CAMPANAS IN USUM SACRUM BENEDICENDAS.

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
Psal. 50. Miserere mei, Deus....
Psal. 53. Deus, in nomine tuo....
Psal. 56. Miserere mei Deus, miserere mei....
Psal. 66. Deus misereatur nostri....
Psal. 69. Deus in adiutorium meum....
Psal. 85. Inclina Domine aurem tuam....
Psal. 129. De profundis clamavi....
V. Kyrie eleison.
R. Christe eleison.
V. Kyrie eleison. Pater noster, *secreto.*
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Sit nomen Domini benedictum.
R. Ex hoc nunc et usque in saeculum.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Deus, qui per beatum Moysen, legiferum famulum tuum tubas argenteas fieri praecepisti, quibus dum sacerdotes tempore sacrificii clangerent, sonitu dulcedinis populus monitus ad te adorandum fieret praeparatus; et ad celebrandum conveniret: praesta quaesumus; ut hoc vasculum, sanctae tuae Ecclesiae praeparatum, a Spiritu Sancto per nostrae humilitatis obsequium sancti✠ficetur, ut per illius tactum et sonitum fideles invitentur ad sanctam ecclesiam et ad praemium supernum. Et cum melodia illius auribus insonuerit populorum, crescat in eis devotio fidei, procul pellantur omnes insidiae inimici, fragor grandinum, impetus tempestatum, temperentur infesta tonitrua, prosternat aëreas potestates dextera tuae virtutis: ut hoc audientes tintinnabulum contremiscant et fugiant ante sanctae crucis vexillum in eo depictum. Quod ipse Dominus noster praestare dignetur, qui absorpta morte per patibulum crucis regnat in gloria Dei Patris cum eodem Patre et Spiritu Sancto, per omnia saecula saeculorum.

R. Amen.

Nunc Officians ponit incensum in thuribulum et benedicit; et primum aqua benedicta aspergit circumeundo campanam, choro dicente:

Asperges me Domine hyssopo et mundabor: lavabis me et super nivem dealbabor.

Dein incensat circumeundo campanam, choro dicente:

Dirigatur Domine oratio mea: sicut incensum in conspectu tuo.

Officians prosequitur:

OREMUS.

Omnipotens dominator Christe, quo secundum carnis assumptionem dormiente in navi, dum oborta tempestas mare conturbasset, te protinus excitato et imperante dissiluit: tu necessitatibus populi tui benignus succurre: tu hoc tintinnabulum Sancti Spiritus rore perfunde; ut ante sonitum illius semper fugiat bonorum inimicus, invitetur ad fidem populus christianus, hostilis terreatur exercitus, confortetur in Domino

per illud populus tuus convocatus, ac sicut davidica cithara delectatus desuper descendat Spiritus Sanctus: atque ut Samuele agnum lactentem mactante in holocaustum regis aeterni imperii, fragor aurarum turbam repulit adversantium; ita dum huius vasculi sonitus transit per nubila, Ecclesiae tuae conventum manus conservet angelica, fruges credentium, mentes et corpora salvet protectio sempiterna. Per te, Christe Iesu, qui cum Deo Patre vivis et regnas in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

V. In honorem Sancti N.

R. Amen.

Tum Officians producit super campanam benedictam signum crucis et discedit cum ministris.

ROMANA.

Expostulatum est a Sacra Rituum Congregatione:

An praeter ritum de benedictione simplici novae campanae, quae tamen ad usum ecclesiae non inserviat, uti in *Appendice* ad Rituale Romanum, et ritum de benedictione signi vel campanae pro ecclesia vel sacello, uti in Pontificali Romano (de quo utroque ritu agitur in decreto n. 3770 *Sedumen.* (1) 4 Martii 1892), adhiberi possit alter brevior ritus ad campanas in usum sacrum benedicendas. Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita Commissionis Liturgicae sententia omnibusque accurate perpensis, ita rescribendum censuit: Affirmative cum ritu adprobato, prouti extat in superiori exemplari. Attamen haec benedictio ab Episcopo, vel ab aliis facultatem habentibus facienda est; et quod attinet ad ecclesias consecratas in benedictione signi vel campanae decentius servetur ritus Pontificalis Romani.

Quam resolutionem SS.mo Domino Nostro Pio Papae X per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatam, Sanctitas Sua in omnibus ratam habere atque approbare dignata est. Die 22 Ianuarii 1908.

S. Card. CRETONI, *Praefectus.*

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

II.

SUPER FESTO SS. SEPTEM FUNDATORUM ORD. SERV. B. M. V.

Quum dies undecima mensis Februarii hucusque propria seu quasi natalitia SS. Septem Fundatorum Ordinis Servorum B. M. V. confessorum amodo maneat impedita a festo Apparitionis B. M. V. Immaculatae eidem diei affixae et per decretum *Urbis et Orbis* 13 Novembris 1907 ad universam Ecclesiam extenso, Sanctissimus Dominus Noster Pius Papa X, ex Sacrae Rituum Congregationis consulto, statuere ac declarare dignatus est, ut enunciatum festum SS. Septem Fundatorum calendario universali inscribatur die insequente, quae est prima libera iuxta Rubricas, nempe duodecima eiusdem mensis Februarii, tamquam propria seu quasi natalitia; atque in casu impedimenti pro aliquibus locis, institutis et ecclesiis servetur decretum generale, n. 3811 *Super duobus festis vel officiis eadem die occurrentibus*, diei 21 Novembris 1893. Contrariis non obstantibus quibuscumque.

Die 8 Ianuarii 1908.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

PONTIFICAL ACT grants to priests who are associated with the work of the Society for the Propagation of the Faith, the faculty of blessing beads with the Crozier indulgences.

S. CONGREGATION OF RITES: 1. gives a short form for blessing church bells. The same may be used by a priest delegated to bless the bells, without having the right to perform the customary unctions as prescribed in the pontifical rite.

2. Fixes the date of the feast of the Seven Founders of the Servite Order as 12 February for the Universal Church.

ADVERTISING DEVOTIONS.

A prominent priest sends us a clipping from a daily newspaper in which special devotions to St. Anthony are advertised as going to take place in a certain church of the city. There is to be "special prayer, blessing of the sick with a relic of the Saint, and Benediction. All the devotees of St. Anthony are requested to attend. The church is open all day." This is substantially the form of the published invitation or request to which our correspondent directs attention, with the comment that it appears to be contrary to the spirit of the Baltimore Council where it prohibits advertisements announcing the saying of Masses in return for alms. The writer asks that the REVIEW express an opinion regarding the morality of this sort of practice, when followed systematically and in a daily paper which circulates among non-Catholics, many of whom are rather antagonistic to the Church. He adds that these notices appear periodically in the same form, and are not the results of the enterprising and undiscriminating zeal of reporters, but evidently paid-for advertisements.

To this we answer that, broadly speaking, there may be no ground for censure or criticism if a priest avail himself of the publicity which our secular newspapers afford, as a means of making known the time and order of devotional exercises which offer means of reform and instruction, or which, under certain conditions, present a special attraction for devout people. But in such things the chief motive or purpose of the advertiser readily betrays itself in the character and form of the appeal which he makes to the public. If the coming of an eloquent preacher is advertised, everyone understands that the opportunity to hear him has its value in the fact or hope that it may bring light and conversion as well as confirmation in the faith to many who otherwise lack such opportunities. These persons cannot easily be reached through Catholic papers, since they are not supposed to have access to or to read them. On the other hand, a pious exercise which appeals exclusively to "devotees" (as the advertisement above-mentioned innocently puts it—no doubt in a sense which indicates foreign habits of thought or idiom), inviting the faithful to the veneration of a relic, in a community largely non-Catholic and more or less disposed to misunderstand and discuss adversely the aims of Catholic worship, does suggest either gross ignorance of conditions which in America create public opinion, or else implies a sordid desire to attract people whose pious sense disposes them to make offerings upon which unpriestly avarice thrives. Against this sort of thing the whole spirit of the Church, and every right-minded American Catholic, will rise in indignant protest. It may be that the particular case of our correspondent does not call for such a remonstrance; but the practice is common enough amongst us to warrant an expression of disgust at the very suggestion of the abuse we have indicated.

It need not be said that the Church sanctions the veneration of relics, that the devout compliance with the requirements which open to Catholics the treasury of heavenly graces should receive the widest commendation, and that no sensible man can object to honoring the heroes of our faith. But there is a dif-

ference between promoting the reverence and honor for holy things such as relics, and the fostering of that external devotion which attaches to them a superstitious and mechanical virtue,—a devotion that is not likely to be improved by the sordid motives of gain on the part of the exhibitor of the relics. Sensible men, and Americans as much as any others, do not object to our honoring heroes; but they are not slow to see the difference between the patriotism which treasures the remains of great leaders in the halls of fame and the trade-spirit which exhibits them in a "dime museum" or which passes the hat after having eulogized their virtues to the public. If the words of the Council of Baltimore do not expressly forbid the abuses of such relic exhibition, the erection of "shrines" with the misguided purpose of trading in candles and alms for which the pastor is not accountable to his congregation in his financial statement of parish revenue and disbursement, it is surely the spirit of Church law to prevent such practices, whatever appearance or partial plea of devotion they may have. Unfortunately, it is difficult to legislate with sufficient precision on such a topic; there is always danger of destroying the wheat with the uprooting of the tare. Diocesan statutes and local esprit de corps and the openly-expressed disapproval on the part of local ecclesiastical authority may go a long way toward starving out the cassocked and cowled ghouls that abuse the simplicity of the faithful by their everlasting schemes to gain a prestige which should be due solely to the preaching of God's word and fidelity in our ministry to the sick and poor whom Christ has committed to our special care.

INTERRUPTING THE MASS TO EXPLAIN ITS MEANING.

Qu. The REVIEW recently stated that a missionary might not interrupt the Mass in order to give Benediction of the Blessed Sacrament, even though he feared that the people would leave the chapel before the Last Gospel. What is to be said of the practice adopted by some pastors who stop at the principal parts

of the Mass in order to explain the ceremonies whilst they celebrate? They argue that, in the first place, the explanation can only increase devotion, provided it be reverently done. Secondly, it makes the instruction practical by illustrating it. Thirdly, it is difficult to get the people to attend the instructions if separated from the Mass.

Resp. The making of the chief act of Catholic worship an express medium of instructing the mind, however reverently it be done, is in reality distracting the faculties of the soul which should be absorbed in undivided adoration and thanksgiving during the Holy Sacrifice. It is as if one were to attend to the grammatical analysis and rhetorical phrasing of the "Our Father" while petitioning God for the bestowal of some special grace. Catechizing is one thing; prayer another; and, although the two may succeed each other at brief intervals, it is plain that the act of worship implied in the Mass is a continuous and solemn office which cannot be broken up into parts for the sake of illustration, without losing its unity and the deep significance of its awful solemnity. To say that the people are not any more devout in reciting from their prayer-book than they would be in listening to the celebrant's interpretation, is not a sound and sufficient argument for teaching them to accept a method of hearing Mass that is lacking in genuine devotion as a substitute for something possibly worse.

Moreover, the above-mentioned combination of catechetical instruction and obligatory service of devotion is a mutilation of the liturgical act of sacrifice and worship, and as such has been definitely forbidden by the Holy See. Some years ago the Archbishop of Turin asked the S. Congregation of Rites what was to be thought of the action of an eminent missionary who, for the purpose of inculcating devotion to the Most Blessed Sacrament, adopted the plan of preaching on the Mass whilst another missionary celebrated the same very slowly and with occasional delays, so as to give the preacher an opportunity of explaining the significance of the Holy Sacrifice and of working his hearers up to a certain ardor for

the devout and attentive reception of Holy Communion. The S. Congregation disapproved of this method and answered the question of its lawfulness by saying: "*Negative,* et ad mentem. Mens autem haec est ut si sermones de SSa Eucharistia fieri lubeat, hi fiant ante Missam, et semel tantum ante fidelium Communionem, si haec locum habeat." [1]

THE SALE OF CHURCH PROPERTY FOR PURPOSES OF PROTESTANT WORSHIP.

Qu. A short time ago we obtained at a very low price, through a real-estate agent, possession of a Methodist church building, which we intended to convert into a Catholic church. The pastor appointed to the new parish found, however, that the building did not serve the intended purpose as well as had been expected, it being not only away from the centre of the scattered population of the district, but also partly inaccessible, owing to a freight railroad station close by which would prevent us from eventually building a school for children living on the opposite side of the town. We obtained an offer to buy the building at a fair price, and we concluded to locate at a more favorable spot, and closed the agreement. We were then told that it was intended to turn the edifice, which had been blessed by the bishop and was used by the Catholic congregation for about two months, into a Protestant mission chapel. The doubt was urged whether we should countenance the transaction which seemed to be an active coöperation in furthering worship not only distinctly non-Catholic but also promoting the preaching of heresy and probably anti-Catholic doctrine and prejudice. Is there any law of the Church forbidding the sale of Catholic church property under such conditions, and is the transaction allowable from the moral standpoint, which obliges us to maintain the doctrine and discipline of the Catholic Church and forbids our abetting error and sin?

Resp. Without entering into the details of and reasons for the ecclesiastical legislation which forbids that objects or

[1] S. R. C., 23 March, 1881.

places expressly dedicated to the service of God be diverted to profane or to sinful uses, we would judge the case of our correspondent on the simple principles of Catholic morality, as applied to conditions in a community where there are no established traditions on the subject likely to create false impressions, or scandal about fostering heretical worship, by a transaction of this kind.

There are, implied in the above question, two reasons which might be alleged against the lawfulness of the sale of the building, used for a time as a house of Catholic worship and now to be sold with the knowledge that it is to be used for Protestant worship. The first is the desecration of a sacred object by surrendering it to secular uses. The second is the act of positive coöperation thereby given to the teaching of error and the indirect facilitating of what Catholics believe to be an injury done to the Divine Majesty by a defective or false worship.

In regard to the first motive there is no formal desecration where there has been no formal consecration. The church building was *blessed,* no doubt; but so might any house be in which the Holy Sacrifice is offered through necessity; and the parts of which might none the less lawfully revert to purely secular uses. It is different with a church that is *consecrated* by a liturgical act which solemnly sets apart the place and the material of the building for the exclusive use of celebrating the divine rites. Such a church may not be disposed of for profane uses. The blessing invoked upon a place in order that evil might be banished therefrom, is indeed an implied declaration that it is destined for uses approved by God. But in this manner every object which the Christian uses is blessed. The blessing does not destine the object for exclusive divine worship, but only fits it for the same by taking from it the taint of original sin. In this way the use of the chapel by Protestants may have the good effect of preventing the work which ostensibly militates against Catholic truth, and it is better for the cause of truth and virtue to give *bona fide* heretics a blessed house than an unblessed one, since

the blessing is likely to have some effect in keeping the devil away.

The second ground for possible objection lies in the seeming coöperation in what is professedly contrary to the duty of promoting and defending true worship and doctrine, and of preventing error, since Catholics believe all religious doctrine that is contrary to the authorized teaching of the Church to be erroneous and therefore as such to be shunned. But if the selling of an edifice under the above-named circumstances is equivalent to coöperation *in sacris* or to the promotion of error, then the sale of lots, of building material, or the renting of residences would be forbidden on similar grounds. The existence of actual coöperation with error under such circumstances must be determined by the judgment of people who partake in or closely view the transaction. Only exceptional conditions would produce the impression of scandal among Catholics, who know that, if we sell a building to Protestants, we do not abjure our faith nor mean to promote error. We simply take their money and give them stones that are blessed, hoping that with the money received we may be able to promote faith and virtue, and that with our blessed stones they may fail to promote error or animosity that might be injurious to mutual charity.

REMOVAL OF THE "STATIONS OF THE CROSS" IN PRIVATE CHAPELS.

Qu. Suppose a set of Stations of the Cross is blessed in a private chapel, and subsequently moved to a similar chapel in another residence of the same family, will the Stations need to be re-blessed in order to carry with them the spiritual benefits?

PRIVATE CHAPLAIN.

Resp. In answering the above we shall have to distinguish. If the privilege of the *Via Crucis* was granted to the family by Apostolic Rescript (from Rome), the removal of the crosses or "Stations" from one place or chapel to another does not render the application of the indulgences void; be-

cause the privilege, in that case, is of the nature of a *personal* concession.[1] Nevertheless, the erection in the new place or chapel must be made according to the prescribed form of the ritual.[2]

But if the *Via Crucis* has been erected in virtue of the general faculties accorded to our Bishops and to Regulars, then the privilege of the indulgences lapses with the removal of the "Stations" from the locality to which the concession was made. The reason for this appears to be that the *Via Crucis* is regarded as a locality—a walk consecrated to the memory of the Passion, and a reproduction of the dolorous path of our Lord from the house of Pilate to Calvary. Although the crosses only are blessed, they stand as mark-stones of a sacred pilgrimage or passage. As the indiscriminate multiplication of such privileged localities might under certain circumstances create confusion and abuses,[3] the concession is limited territorially, so that two such passages cannot be made within very close proximity of each other.

The objection that thereby the benefits of a popular devotion are limited, has been answered by the granting of *personal* privileges for family chapels, such as are mentioned above, and also by attaching the indulgences of the *Via Crucis* to crucifixes which may be carried by those who are feeble or sick.

CATECHISMS.

To the Editor, THE ECCLESIASTICAL REVIEW.

What appears to me to be a very cogent reason why young children are as a rule, and I think always should be, taught the Catechism by heart, and without much explanation, is

[1] *Acta S. Sedis*, Vol. 25; p. 317 and 8.

[2] L. c. 3 and 4.

[3] The occasional contentions for precedence or right of way which take place in the Church of the Holy Sepulchre at Jerusalem between the different representatives of Christian faith indicate the possibility of such confusion.

because, in childhood, there is ample time to utilize for the purpose that one faculty of the soul which, in a child, is capable of high development—the memory. In later years when the understanding is developing, time must be found for the explanation of Christian doctrine, but ordinarily, under the pressure of higher studies, the teacher will be disinclined to spare time to his class for a work of by-heart which might so easily have been got through in the years of simple Reading, Writing and Arithmetic.

I am myself a teacher of small boys—30 to 40 of them, ranging from 7 to 10 years of age—and my one sole aim as regards Catechism has been, that they should know it well by heart, from cover to cover, before they leave me for a higher class. With the English Penny Catechism, I find this can be done using less than two hours a week. I must confess to having no sympathy, either with those who maintain that young children should be taught nothing by-heart they do not understand, or with those who hold that instruction in the Catechism, if fully gone into, renders superfluous the learning by-heart of Catechetical definitions.

HENRY BEAUCLERK, S. J.

St. Stanislaus College, Demerara, B. G.

DELEGATING THE RIGHT TO CONSECRATE CHALICES AND BELLS.

Qu. May a bishop who has no coadjutor, by an act of general delegation depute his chancellor to consecrate chalices and bells which require the use of sacred oils, so that the latter is understood to have this faculty for all cases and anywhere?

Resp. According to the faculties granted to our Bishops (C. 6) they are privileged "to depute to some priest within the limits of their jurisdiction the faculty of blessing chalices, patens, and altar-stones." The faculty thus delegated is therefore not restricted, except that the deputed priest is obliged by the terms of the Faculties in general to adopt the formula prescribed in the Roman Pontifical, and that the oil

used in the rite of consecrating must have been blessed by a bishop.

With regard to the blessing of bells the S. Congregation has recently issued a formula, in which the anointing with the holy oils is omitted, and which is to be used by priests delegated to perform the rite of blessing bells. Apart from this general concession the terms of the former faculty (Extraord. C. 12) seem, however, to imply that a bishop cannot delegate the same in a general way, as is the case with the consecration of chalices and altar-stones; but that he must restrict the delegation to definite instances; that is, "quandocumque eam [benedictionem] ipse absque gravi incommodo perficere nequeat."

THE PASCHAL PRECEPT.

Qu. One of our parish priests, in preaching recently on the precept of receiving Communion within the prescribed period of the Paschal season, stated that the omission of this duty is equivalent to excommunication, absolute necessity being the sole exception. Moreover, he said that the Paschal Communion should be received in the parish church, and that, if the bishop had made this a rule for the diocese, the reception of Communion in any other church would not be equivalent to the fulfilment of the Easter precept. Is not this somewhat overdrawing the obligation?

Resp. Literally speaking, it may be admitted as true that a Catholic who does not fulfil the Easter precept excludes himself by this act of disobedience from communion with the Church, which demands the annual reception, at Easter, of the Holy Eucharist as a pledge of his affiliation and fidelity. But there are many reasons, apart from absolute necessity, which excuse a person from the Easter duty, if there be a disposition of good will to comply with the obligation under normal conditions. It belongs to the confessor to determine the sufficiency or insufficiency of the hindrances to the fulfilment of the precept, according to the special circumstances of his penitents, and the pastor or bishop cannot pronounce on these

relations of conscience. As regards the reasons by which a confessor is to form his judgment in such cases, it is not required that there should be absolute necessity; reasonable cause of any kind suffices to exempt a person from compliance with the letter of the law. This is explicitly set forth in the canon of the Fourth Lateran Council which prescribes the Paschal Communion. "Omnis utriusque sexus fidelis. . . . suscipiens reverenter, ad minus in Pascha, Eucharistiae sacramentum, *nisi* forte de consilio proprii sacerdotis, *ob aliquam rationabilem causam,* ad tempus ab ejus perceptione duxerit abstinendum." [1]

Regarding the power of the bishop to oblige the faithful to fulfil the Paschal precept in their own parish churches there is no doubt, where the parish limits are clearly defined and canonically recognized. Ordinarily speaking, such legislation is not received in missionary countries, and Catholics are free to go to any church to "make their Easter."

BISHOP'S RIGHT TO CELEBRATE IN PRIVATE HOUSE OUTSIDE HIS DIOCESE.

Qu. May a titular bishop who has no jurisdiction, or any other bishop, say Mass in a private house in another diocese without the permission of the Ordinary of the diocese?

Resp. Courtesy apart, a bishop enjoys the privilege of saying Mass in any chapel or house of the locality where he may happen to sojourn, without let or hindrance from the local ecclesiastical authority. This privilege implies not only that the bishop may get some one else to celebrate for him if he chooses to do so, but also that the persons who assist at the Mass satisfy the precept of hearing Mass on Sundays and holidays. Formerly none but those of the bishop's household was at liberty to attend this Mass in the sense that they could thus fulfil the obligation of the Sunday law. But in 1896 (19 May) the Holy See was requested to withdraw the limi-

[1] Lat. Conc. IV, Can. 21.

tation which might prevent a bishop from saying Mass in private chapels, allowing access to the faithful indiscriminately, when that appeared to interfere with parish rights. The S. Congregation, with the approbation of the then Sovereign Pontiff, Leo XIII, answered that in future all bishops, whether diocesans or titulars, should have the right of celebrating Mass, not only in their own chapels, but anywhere, on a portable altar, and that the faithful who attended such Mass thereby fulfilled the precept of the Church. We give here the text of the decision:

Postulandum a Sanctissimo, ut deinceps Episcopi omnes, sive Dioecesani sive Titulares, eodem privilegio condecorentur quo fruuntur Patres Cardinales; scilicet, ut non solum ipsi in propriae habitationis oratorio, aut super altare portatili, ubicumque degant, missam facere, aliamque in sui commodum permittere valeant; sed etiam fideles omnes alterutram ex eisdem missis audientes, quoties opus fuerit, praeceptum Ecclesiae adimpleant.

Contrariis non obstantibus quibuscumque. Die 19 Maii, 1896.

Quibus omnibus SS. D. N. Leoni Papae XIII relatis, Sanctitas Sua sententiam S. Congregationis ratam habens, enunciatum Patrum Cardinalium privilegium ad quoscumque Episcopos cum Apostolica Sede communionem habentes extendere dignata est, die 8 Junii eodem anno.[1]

AGE LIMIT FOR BOYS IN SCHOOLS TAUGHT BY RELIGIOUS WOMEN.

Qu. Is not an age limit fixed by the Council of Baltimore for the admission of boys to schools taught by Sisters of Religious Communities? Can the Inspector of Diocesan Schools, under the authority of his Bishop and appealing to the Provincial Statutes, insist that a parish priest engage Brothers of the Christian Schools to teach boys of sixteen and seventeen years of age who at present frequent the Sisters' school, and who are manifestly beyond the control of the average female teacher, thus affording opportunities for scandalizing the little ones.

Resp. Where there is a diocesan statute law limiting the

[1] *Decr. auth.*, N. 3906.

age at which boys may be admitted or retained in the schools conducted by the Sisters, it is of course possible to forbid their attendance, and to suggest that provision be made for the instruction of such boys by capable men, School Brothers or others, available for the purpose, until the pupils are to leave school. The Constitutions of nearly all of our Religious teaching orders of women, definitely approved by the Holy See, contain clauses that expressly forbid the Sisters to admit boys to their schools above the age of twelve. Exception is made for missionary teachers among the Colored people, where the conditions are such as to render the services of women as catechists the only possible resource for maintaining organized instruction among the natives, who are moreover naturally docile by reason of their inferior race endowment. Hence it is merely necessary to appeal to the observance of the Religious Rule to correct the abuse intimated in the above query.

Ecclesiastical Library Table.

CATECHETICS.

The Hardest Duty of the Catechist. At the second annual meeting of the Catholic Educational Association, held in New York, Dr. Duffy, of Dunwoodie Seminary, advanced the thesis that there should be evolved some way of introducing the teaching of Pedagogy into our seminaries. He said there that we all deplore the fact that religious teaching is behind secular teaching in organization and method and that, as matters stand to-day, young priests begin their active labors with scarcely any idea of how to teach a class.

There is just one point that the writer of these lines wishes to add, in order to emphasize Father Duffy's contention. In the question of educating children to moral purity and guarding them from respective dangers, a young priest, not properly trained in pedagogical and catechetical methods, finds himself completely at a loss. Young exuberant minds may not think so, but they will discover it in later years. The writer hardly dared to speak about the Sixth Commandment in school in the earliest years of his priesthood. He did not know what, or how much to say. And how perplexed in this matter do teachers in the religious garb necessarily find themselves! Natural prudence and common sense are not sufficient. These are too often only a particular personal whim. We may not be over-confident, where teachers of all ages feared to tread. A casual word of caution, given in a class of homiletics, is practically worthless. One ill-prepared, or not at all prepared, catechesis can be by no means effective. Scan the daily conditions of American life. Does any one who is skilled in pedagogical work imagine that one catechesis, of fifteen minutes duration or less, will preserve our children from the manifold moral perils surrounding them,

when all pedagogues, worthy of the name, demand an unremitting and painstaking care for the child in this respect?

For the sake of disarming opposition, let us glance at our American conditions. We are living in a strangely erotic atmosphere—what with our daily newspapers, our loose theatres, shameless bill-boards, the common lasciviousness of conversation among the youth, the divorce-mills turning out tons of moral débris. What of race-suicide; what of the secret prevailing vices of American youth? What of the congested population in the largest cities; what of alcoholism, so prevalent among the recently immigrated Catholics? In his fourteenth year, the child is thrust into these conditions, and he must be an optimist indeed who thinks to strengthen the child against all this and more with one ill-prepared catechesis.

We may have in this country few theoretical advocates of early sexual pedagogical instruction, à la Carpenter and Ellen Key; but we have multitudes of very practical ones. Can any one fairly say that, with the possible exception of the French, the American youth is not the most precocious in the world?

The poisoned atmosphere in our large industrial centres then absolutely compels us to pay unusual attention at home and in the school to proper and carefully planned pedagogical training in this matter.

Much has been written in Europe on this topic; little or nothing among us. The writer would here condense the results of these pedagogical discussions in Europe. Reserving for a later issue one or two practical catecheses, let us see what prophylactic helps are at our disposal.

Uppermost will be a *correct* religious education, not mere memory-cram, nor mere rattling-off of prayers. This is impossible without catechetical preparation, whether in the seminary or later.

Every conscientious pedagogue knows how important in this field is a careful, explicit, conscious training of the child's will. If the children are properly led into this subject, they

will take it up with the greatest zest, as the writer's own experience has proved to him. He has repeatedly led his pupils in the higher Grammar Grades to find out for themselves the great number of opportunities in the daily school-life, somewhat after Foerster's design. Their grateful eyes disclosed to him how intensely interested they were. Later he made them write down on little slips of paper in what ways they tried to strengthen their own will-power. A complete change seemed to come over their little lives; a new inner world opened up to them. "We shall never bring the children to practise *dutiful* self-mastery, if we do not also lead them to make sacrifices of their wilfulness in *morally indifferent* affairs. It is for precisely these little sacrifices, e. g. a little self-denial in eating, a postponement of drinking in spite of thirst, a taming of curiosity, a suppression of a permissible joke, etc., that well-bred children manifest the greatest understanding. . . . With every such act grows the power of the will and *joyfulness and confidence,* two factors which cannot be overestimated in their influence upon moral life."

Further, the natural sense of shame must be enhanced, always, however, in a true, pedagogical spirit. Every young priest, without a pedagogic training, will be embarrassed here. And yet how very important is this indirect help to purity of morals!

The experienced teacher will urge bodily cleanliness and respect for the body. The writer found this suggestion of eminent worth. The child literally feels elated at the properly and strongly-worded suggestion that his body becomes the temple of the Holy Ghost, the tabernacle of Christ Himself; that his body is intended for a glorious resurrection. This prophylactic suggestion is of undoubted moment. The child feels a certain corporal blessedness, which inspires him to preserve untarnished the purity of soul and body and increases the dread of danger. Here, always we should bear in mind that it is incomparably easier to form virtuous habits than to eradicate evil ones. The teacher should show the child in a concrete way how and where to guard his eyes and

ears—long before anything is said on the sins against the Sixth Commandment. He will use all his influence to have removed from home or public places any pictures that savor of indecency.

Moreover, the catechist will instil in the child a sense of honor. He will himself show respect for the child—according to well-known pedagogical standards, into which we cannot enter here in detail. Corporal punishment he will abhor. In the first years of his priesthood the writer thought he could not govern without it. To-day he feels and knows that he cannot govern with it. He finds no difficulty in a school where conditions are comparatively unfavorable. Corporal punishment *does* lower the child's self-respect, and consequently lessens his powers of resistance to immodest suggestion.

An occasional *enquête,* especially in parish schools, for children of recent immigrants, would soon convince the zealous catechist how numerous are the families in which alcohol is freely given to school-children. *Nolens volens* the pastor must instruct the parents to stop this practice. By degrees the writer succeeded in forming a salutary nucleus of public opinion in his parish against this abominable abuse. Cautioning the children in school alone is not sufficient. Forel maintains that degeneracy, immorality, and insanity in the Arian race are chiefly attributable to alcoholism. The writer attributes disorders in many Slavic parishes mainly to alcoholism. He knows of a very turbulent parish where among possibly 1000 families of recently-arrived immigrants there are no less than 150 saloons. *Ubi Bacchus ibi Venus.* In this matter a short catechesis in school produces little or no effect.

Keep, as much as lies in your power, erotic literature and the daily newspapers out of the hands of the young. How lax the prevailing practice among us really is! Establish, if you can, a parish library. And if you have one, do not lend novels of any kind to the pupils of the Grammar Grades. Smile, if you will at this suggestion. Pedagogic experience is against you.

Shorten the hours of school-work. An eminent pedagogue of recent date has well said that future generations will take us to task for the prevailing practice. Long hours of sitting in school directly stimulate sexual instincts. Therefore, give the children sufficient out-door recreation and exercise.

Furthermore, in the city chiefly, we should not neglect to impress on the parents that the child should be kept busy at home. Any kind of labor is preservation against sensuous temptation. It is a recognized fact that hard-working adults are little troubled by sexual instincts. Every fatiguing mental and corporal employment is a counterweight against erotic suggestions.

But, above all, rely, of course, on the supernatural helps, prayer, the Sacraments, examples of ideal sanctity. Confession in itself is a most powerful exercise of the will against the respective suggestions of modern conditions.

It will probably interest the reader to compare with our view the position of an eminent non-Catholic pedagogue of our day, Dr. F. W. Foerster, of Zurich, Switzerland. He has lately written an attractive little work on the subject.[1] The book should be in the hands of every American teacher, Catholic or not.

Dr. Foerster without mercy takes up the cudgels against the sexual pedagogy of modern materialism. "I might designate it," he says on page 57, "as a very dangerous error of public opinion in these matters that the sexual degeneracy and over-irritation of modern youth is a result of defective instruction on the sexual question—the true cause lies on the contrary in the alarming corruption of character and the universal sensuality of the age." "Enlightenment alone gives no security, if the strength of the lower instincts be not overcome by a universal and systematic formation of character, and above all by the strong gymnastics of the will." "Sexual pedagogy must in the first line become pedagogy of the will" (p. 58). "I might therefore pronounce it as

[1] *Sexualethik und Sexualpaedagogik*, Koesel, Kempten, 1907.

my fundamental conviction in this matter that a correct universal education forms the best sexual education. I emphasize: a *correct* universal education" (p. 59). "The idea of asceticism is simply the moral-pedagogical application of the saying that the offensive is the best defensive." "According to my opinion, then, the most fundamental and most effective sexual education consists in this, that there be suggested long before puberty voluntary exercises of self-control in fields of other inclinations" (p. 63). "The sense of shame is the greatest preservative in the sexual field," he states (p. 70), speaking against any kind of sexual instruction in the school. Such sexual instruction sins especially in this that it turns the attention of youth to such subjects, whereas their minds should be diverted from them as long and as much as possible. On page 70 he quotes the words of Otto Ernst, who tells us that among the all-knowing children he has never found a lovable one; and three pages later he justifies the traditional concealing of sexual life, which theory is simply *the correct battle of unconscious life against the importunity of reflection.* Further on (p. 78) he has some severe strictures on lying from cowardice. The liar has lost self-respect, therefore he is so weakened that he will lose the sense of shame. Chivalrous etiquette, bodily cleanliness, the pedagogic value of manual labor, are some of his suggestions. "Finally, in this connexion may be mentioned a very worthy proposition of Pestalozzi, equally important for boys and girls. Pestalozzi rightly maintains that all self-control, all shame, and all discretion consist in this, that we do or say nothing without a living presence of our conscience. But such omnipresence of our best convictions is also something that must be positively trained. Now, the best help to this is manual training, and particularly work at home; here the mind can be trained to be carefully present in all acts down to the tips of the fingers, to control and animate everything and to do nothing without deliberation. This is without doubt an exceptionally weighty thought. It is by no means an accident that so much ethical corruption goes hand-in-hand

with the exclusively intellectual culture of our male youth. The danger of all mere mental culture lies in this, that the spirit lives in the abstract, but is not taught to control and penetrate the body" (p. 84).

But our author is experienced enough to know that all purely natural culture of the will is only too likely to degenerate into a mere "voluntaristic sport." Hence his beautiful thoughts on the meaning and need of positive religion. He states (p. 86) his deepest pedagogic conviction that religion is the greatest power against disorders of the sexual life. "Without the belief in a spiritual world there can be in the long run no true courage of soul—that faith only, enkindled at the life-fire of Christ, arouses this greatest courage to true life and leads it to constantly greater power and security" (p. 88). "This power of religion in the sexual life is so fundamental that *real* abstinence and *real* victory over great temptations—excepting some rare isolated cases—is altogether impossible without religious education and uplifting." "A soul, sanctified by the presence of God, forms an unconscious habit of self-defence, just as the eyelids acquire it against the dust of the street" (p. 92).

Foerster's work would hardly fascinate the American secularist.

Criticisms and Notes.

COMMENTARII IN LEGISLATIONEM NOVAM DE FORMA SUBSTANTIALI SPONSALIUM ET MATRIMONII. Auctore J. De Becker, S. S. Prael. Dom., Eccl. Metrop. Mechl. Can., Univers. Cath. Lov. S. Theol. Prof., Collegii Americani Rect. etc. Fol. 41-91, "The American College Bulletin," Vol. VI, No. 2. 1908.

THE NEW MATRIMONIAL LEGISLATION. A Commentary on the Decree of the S. Congregation of the Council "Ne temere", on Betrothal and Marriage. By Charles J. Cronin, D.D., Priv. Chamberlain of H. H. Pius X; Vice-Rector of the English College, Rome. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 339.

THE NEW LEGISLATION ON ENGAGEMENTS AND MARRIAGE. Commentary on the Decree "Ne temere". By the Rev. John T. McNicholas, O.P., S.T.Lr. Reprinted with additions and new illustrations from the "Ecclesiastical Review." Philadelphia: The Dolphin Press; London: R. & T. Washbourne. 1908. Pp. 64.

THE LAW OF CHRISTIAN MARRIAGE according to the Teaching and Discipline of the Catholic Church. By the Rev. Arthur Devine, Passionist. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 366.

Canon De Becker's classical work *De Sponsalibus et Matrimonio*, which for years has been a standard of reference on the subject of marriage legislation in the Church, receives an important "additamentum" in the present Commentary, which is equally exhaustive and accurate. The author had the opportunity—which he turns to the advantage of his readers—of being able to examine the viewpoint taken by the commentators who, like Cardinal Gennari, P. Vermeersch, S. J., Boudhinon, and Fr. McNicholas, O. P., had preceded him in the field of discussion and who had raised certain doubts the solution of which required the expert skill of a discriminating canonist. In an introduction to the text of the Decree Mgr. De Becker points out the chief motives of its enactment, the principal features that differentiate it from the old legislation, and the cautions that must be observed in pastoral practice, since there remain the various relations of marriages validly contracted under the pre-

vious laws, requiring attention to the distinction between clandestine and open contracts. In the critical comments which follow the official document of the *Ne temere*, the decision of the S. Congregation touching the Decree's restriction in the Oriental Church and its workings under the Constitutions known as the *Benedictina* and the *Provida*, our author weighs the meaning and reasons of each legal clause and then illustrates his interpretation as a rule by some practical example which makes the conditions readily intelligible to the student of moral theology. The fact is that the author has treated his subject in the first instance in the class-hall and thus was enabled to test the value of his exposition. On several points his judgment differs from that of P. Vermeersch, as when there is a question of conscientious reparation, or of the validity of contracts made by letter, or the right to claim a domicile when residence has been interrupted, etc. But in all these cases Dr. De Becker gives solid reasons, some precedent or reference to a decree of the S. Congregation which inclines the student in behalf of his opinion. Furthermore, the eminent professor of Canon Law has taken the precaution of obtaining for all the more serious doubts that arose in the course of his teaching and writing upon the subject such authoritative answers as are likely to settle the scruples of pastors and moral theologians. The Commentary, which is to be promptly incorporated in the new edition of De Becker's work *De Sponsalibus et Matrimonio*, is probably the text to be most safely recommended to students of the subject in our seminaries.

With Dr. Cronin's exhaustive exposition of *The New Matrimonial Legislation* most readers, who have followed the learned writer's series in the periodical *Rome*, will be particularly pleased. The author is not merely a painstaking canonist, but likewise a good historian of his subject, as he amply demonstrates in the account he gives of the causes that led to the issuing of the Decree. Since the matter was to be treated on so extensive a scale it would have been well to discuss in the same volume the entire subject of the marriage contract, that is with reference to the old legislation, as is done in De Becker's volume referred to above. The book is well printed, and the fact that the subject is treated in English will gain it many readers on the mission.

Of Fr. McNicholas's thoroughly practical exposition we need

hardly say anything to our readers, since its first draft appeared in the pages of the ECCLESIASTICAL REVIEW. The author has greatly amended and enlarged the articles as originally published; accordingly, some of the statements have been more accurately verified or altered, and decisions have been obtained from competent authorities to settle doubtful interpretations. Altogether the book is most helpful to those who are less interested in the discussion of legal points than in the issues of pastoral action. What particularly aids the priest in active mission work is the series of forms and notes serving as illustrations of the entries to be made in the new parish registers, also the samples of correspondence and certificate issues relating to the marriage contract.

Father Devine's book on the *Law of Christian Marriage* is a comprehensive treatment of the whole question according to the teaching and discipline of the Church. It is a most opportune publication in view both of the general secular tendency to disregard the sanctity of the marriage bond, and the obligations involved in the new legislation. It is a book meant primarily for the instruction of the laity; but apart from this, it will prove of much value as a guide in pulpit instructions and conferences on this important topic. So far as the recent Decree *Ne temere* is concerned, Father Devine has kept to the general principles laid down in the new law, with such indications regarding the practical application as may be gleaned from Cardinal Gennari's *Breve Commento*. However, this quite suffices for the purpose of the lay reader. For the benefit of his British readers the author has introduced a special chapter on the bearing which the recent Parliamentary Act on the "Deceased Wife's Sister's Marriage" has upon Catholic practice. The Church recognizes no impediments made by simply civil authority to undo a sacramental contract, although Catholics are bound none the less to take account of the civil disabilities and penalties which the violation of such legislation may involve.

The four books mentioned under the present review are likely to fill every gap on the subject in the library of the theologian and canonist, the parish priest, and, including Father Devine's book for the intelligent lay reader, the catechist who looks for reliable mediums of instruction on the Sacraments.

THE POPES AND SCIENCE. The History of the Papal Relations to Science during the Middle Ages and down to our own time. By James J. Walsh, M.D., Ph.D., LL.D., Prof. of History of Medicine, etc. New York: Fordham University Press. 1908.

Dr. Walsh has chosen a fruitful and strangely unexplored field of popular discussion, in which many of our readers will be delighted to follow him. A person who is familiar with the methods of modern politics is inclined to smile at the occasional eagerness with which champions in our ephemeral literature raise their voices of congratulation when a man who professes the Catholic faith happens to attain to exceptional eminence, as though religion were ordinarily expected to stifle any real ability, or at least the recognition of it. Nor is there anything to be particularly proud of in crediting Catholics as such with certain achievements and inventions in countries and at a time when people were of necessity either Catholics or barbarians. But when the argument in behalf of Catholic activity is put in the form which our author here gives it, it attains a very decided significance, inasmuch as it demonstrates that the religion of Catholics is an essentially progressive element which aims at perfection of the whole and every part of the divine creation centering in the soul-life of man. And in this form, too, the volume becomes a direct refutation of the shallow yet almost universal assumption in popular history, as in secular daily life, that an effective religious faith, which appeals to the emotions yet is maintained by well-defined dogmas, is incompatible with devotion to either the really intellectual or the thoroughly utilitarian pursuits of human life. Dr. Walsh causes his readers to draw from the study of history the inference not simply that Catholics were great in science and literature and art, but also that their religion was precisely the thing that fostered such greatness and laid the foundation for the achievements of others who wrought upon these Catholic elements and utilized the labors of men who were often too modest or too unworldly to secure from their activity the results which modern civilization prizes as the only real success.

It is worthy of special attention, likewise, that Dr. Walsh takes his position on professional ground. He writes about medical progress, about the Popes as patrons of the great medical schools, about the scholastics as typical promoters of scientific methods

in all that pertains to the progress of chemical analysis, anatomical experiment, prophylactic and hygienic theory and practice. If Vesalius did not operate his instruments by means of electricity, it was for the same reason that we do not cut the fruit of a tree before it is ripe; but the man who plants the tree and tends it in its growth deserves probably more credit than the man who undertakes to put up its fruits in varieties of preserves for our delectation at table.

We have, then, in this volume the story of how the representatives of the Church fostered rather than retarded scientific progress in all ages, by subsidies and by legislation; how the Church frequently granted anatomical privileges to medical schools where civil authorities refused them; how the spirit of Catholic charities went hand-in-hand with the encouragement of scientific research to relieve human misery by the foundation and endowment simultaneously of hospitals and medical schools; how this activity extended to every branch of medical practice and education, to the mentally afflicted as well as the physically diseased. There is a fine chapter on the medieval university man and science, in which Dante is shown to be a type of the medieval university student, better equipped for the study of nature and art than any modern poet has proved himself to be, at least so far as we can judge from their works.

A valuable feature of Dr. Walsh's book is the reference to existing documents, many of which are quoted extensively, to show that his statements are not mere assumptions like most of the calumnies launched against the Church as a promoter of obscurantism, by such men even as Professor Andrew D. White.

AN AMERICAN STUDENT IN FRANCE. By Abbé Felix Klein, of the Catholic University of Paris. Author's translation, with twenty-five Illustrations. Chicago: A. C. McClurg and Co. 1908. Pp. 341.

The Abbé Klein is a type of that modern culture which not only finds it easy to assimilate the good in the things of the day, but knows how to set them forth in a bright light. He is not profound at any time, but he is never pedantic, and his superficiality, which shows itself in a certain accuracy with which he gives back the reflected judgments of stronger men who happen to impress him, is never tiresome or sinister, nor does it imply a lack of originality where his imagination is left free to account

for the reasons of what he sees. In short, not only from his style, but also from the objects he selects for presentation, and his evident aim to please as many people as possible without being servile, one gets the impression of a charming personality to whom one is glad to listen, and whose "delightfully sophisticated *naïveté*," as one of his critics has termed the author's tendency to generalize and eulogize, is not in the least disappointing, except it be to the statistician or the pessimist.

In a former book, *Au pays de la Vie intense* the abbé gave us the impressions of a French student regarding the manner of life in America. The title of the English version happily hits the characteristic note of Yankee activity, *In the Land of the Strenuous Life*. The author found us to be a people "at once energetic and tolerant, lovers of freedom and respecters of the freedom of others." The book pleased Americans and it enlightened Frenchmen, who were prone to see in us something of a mixture of the Puritan and the woodsman in those less attractive outlines that portray the American as rudely aggressive and shrewdly brutish. But the abbé in his present volume reverses his outlook. He plays the rôle of an American student who visits France. His versatile genius has taught him to understand the American temper, its quick power of adaptation, and its ability to become useful to others by seeking profit for itself, not only in the walks of material progress but in those of higher culture also. He is singularly successful in making his American student thoroughly appreciative, without lessening in him that independence of critical observation which is the hall-mark of intellectual culture. Our American sees everything worth seeing, meets men of every shade of opinion in politics, ethics, literature, art, and thoroughly asserts his commonsense whilst he exhibits without demonstrativeness not a little of superior knowledge in history and in moral as well as esthetic philosophy.

The keynote of the volume is the same as *In the Land of the Strenuous Life;* it aims at raising the estimate of the educated American in the eyes of Frenchmen. But apart from this merely benevolent purpose the volume has a much higher significance. Its tendency is to dispel very common prejudices and superficial views regarding the influence of Catholic teaching in the domain of social and political as well as moral and domestic life. And in this the Abbé Klein succeeds admirably. The student discusses

in an inquiring mood with men who know how to answer him all the great problems that rise out of modern social and political relations. Whilst he travels and goes sightseeing, he finds opportunities and pleasure in conversing with people around him, and in gaining light on such topics as the Inspiration of the Bible, the law of separation of Church and State in France, the manner of life which a French parish priest leads, the Catholic conception of political liberty, the relations of governments to the Church of Rome, the difference between systems of education in France and America, the extravagances as well as the absence of religious zeal as a cause of superstition and moral degradation—all these subjects are presented in such a way as to make them easily intelligible, whether read by the Frenchman in the original or by the American in the translation. And the abbé's attractive methods of advertising his views only contribute to the good which their dissemination is bound to do in dispelling erroneous conceptions of religion, together with the prejudices which such conceptions ordinarily raise or sustain in a land of liberal culture among those who are otherwise well disposed to accept truth at its real worth.

LA RELIGION DES PEUPLES NON-CIVILISÉS. Par A. Bris, Professeur au grand Séminaire de Meaux. Paris: Lethielleux. 1908. Pp. xxiii–365.

We have here the first volume of a projected series of monographs on the history of religions. The program promises works not of mere erudition, but exposés of the development of the various religious conceptions and systems in the light of psychological and social laws. The importance of such a project, if rightly executed, can hardly be exaggerated. Hitherto the literature in this field has practically all been produced by non-Catholic, and largely by infidel or rationalistic, writers. The drift of that literature has therefore been to show that religious beliefs and institutions are satisfactorily explained by certain radical needs of human nature, by social environment, and the natural progress of civilization. Christianity is placed, of course, under the same laws. The whole supernatural order—efficient and final—is thus laid aside or denied. If this literature were confined to the learned world it were bad enough, but as it is it spreads everywhere through attractive and clever media amongst the un-

educated who are incapable of estimating rightly either the glamorous wealth of seeming facts or the logical—or rather illogical—inferences which these unsubstantial facts seem to support. It is a matter for rejoicing, therefore, that Catholic writers are at length entering upon this field—scholars well equipped and competent, if we may judge by the book at hand and the promise of its immediate successors (on Greek religions).

The series opens with an exposition of the religions of savage peoples, because the editor opines that the history of civilized races shows that the latter have developed from a religious condition approximating at least to that which is found among savages at the present day. This opinion, however, the author is careful to note, does not imply that the actual savage represents the original state of man. The primitive condition of the human race must be determined by revelation and philosophy—not by profane history, which depends on human documents, or by sciences, which attain the proximate, not the initial, causes and conditions.

The volume at hand groups in a most interesting manner many of the religious phenomena of savages — animism, magic, divinities, religious rites, taboos, totems, myths, etc. The facts under each heading are first described and then their interpretation is exposed. A closing chapter points out the root-principles of all religious phenomena and their culmination in the one true supernatural religion whereof they are in some measure adumbrations. The apologetic value of the study is thus established.

DECRETA SYNODI DIOECESANAE LEAVENWORTHIENSIS SECUNDAE habitae ab Ill. ac Rmo Ludovico Maria Fink. O. S. B., fel. mem., cum aliquot Mutationibus et Emendationibus factis ab Ill. ac Rmo. Thoma Francisco Lillis, D.D., Episc. Leavenworthiensi. 1907. Pp. 123.

The *Acta et Decreta* of the Second and the Third Plenary Council of Baltimore have been universally recognized as excellent types of ecclesiastical legislation. Their application, however, has in some respects remained a dead letter, since the practical introduction depended on the action of the diocesan synods and the promulgation of episcopal sanction through diocesan statutes. The number of these mediums of revised statutes to make the salutary deliberations of the Fathers of Baltimore effective

has grown during late years; and the personal energy of the episcopate in many places has become signally marked by the intelligent methods in which ecclesiastical legislation has been placed before the parochial clergy. Our diocesan statutes are no longer merely prohibitory propositions affecting the conduct and the support of the clergy; they are, as a rule, full of wise provisions to make parochial action uniform, and to minister to the devotional needs and edification of our laity. Such is the character of nearly all the *Statuta Dioecesana* published within recent years, beginning with those of New York and Trenton in the Eastern, and of Milwaukee and St. Louis in the Western, ecclesiastical complex. A somewhat novel, but no less efficient method, is adopted by Bishop Lillis, who no doubt finds serious difficulties in the way of bringing the active clergy of the diocese of Leavenworth together for conciliar deliberation. The last diocesan synod was held in 1887, and the statutes then formulated under the direction of the wise and gifted son of St. Benedict, Bishop Fink, were excellent. The present Bishop, Dr. Lillis, issues them anew with such changes and additions as the needs of the diocesan missions seem to call for. The new marriage legislation is brought to the knowledge of the clergy, and the character of uniformity is given to the combined action of local pastors by the formulas in which they are required to present their reports of pastoral and administrative accounts. The addition of a form of prayers, of regulations and certificate forms for owners of cemetery lots, of the definition of salaries, etc., in an Appendix, is a feature which suggests a larger list of topics for what is really a handbook of pastoral theology for the diocesan clergy.

A good topical Index, such as we have in this case, is one of the important features, if the book is meant to be more than a perfunctory declaration of law.

ATLAS BIBLICUS continens duas et viginti tabulas quibus accedit Index topographicus in universam geographiam biblicam. Editore Martino Hagen, S. J. (Cursus S. Scripturae, auctoribus PP. Cornely, Knabenbauer, Hummelauer, aliisque e Soc. Jesu presbyteris.) Parisiis: P. Lethielleux.

The present Atlas of the Holy Land is valuable not only as an adjunct to the *opus magnum* of the Biblical commentary represented by the Latin *Cursus S. Scripturae* of the Jesuit Fathers,

but likewise as a reference book for all who desire to familiarize themselves with the topography of the Bible lands. It is a sort of geographical dictionary with very well drawn and carefully listed maps. The Index gives the names of places both in their primitive Hebrew, Aramaic, or Greek forms, together with the Vulgate Latin transliteration, and the various historical and traditional equivalents, also, where possible, the modern names or sites. In the charts the Scriptural names are printed in red type, unless the region described represents Biblical sites only. The elevations and depressions of the country are marked in numbers according to the metrical scale. The maps comprise one showing the dispersion of the Gentiles, then Egypt, Arabia, Petraea, Chanaan according to tribes, Assyria and Babylonia, Ninive (two presentations), Asia Minor, Greece and Italy (Journeys of St. Paul), Syria, the Southern Libanon country, Galilee, Samaria (Sichem), Judea, the Mountains of Moab, Galaad, Basan, the country about Genesareth, Jerusalem, and its surroundings, the Ancient City and its aqueduct. The type and coloring are admirable.

Literary Chat.

Professor Singenberger, the indefatigable editor of the German church music organ, *Cæcilia*, has in preparation a supplement to his *Guide to Catholic Church Music*, which is to appear in August. He has also in press (Pustet) a new edition of the accompaniment (*Harmoniumschule*) to the liturgical functions, including the melodies of the Vatican edition.

In his admirable little magazine, the *Irish Monthly*, which is now in its thirty-sixth volume, Father Matthew Russell, S. J., prints some interesting letters, not hitherto published, from the pens of such eminent personages as John Keble, Father Bridgett, Cardinal Manning, Cardinal Cullen, and others. Those that have thus far appeared are not addressed to Father Russell himself, but to various persons also well known in ecclesiastical and literary circles of the last half of the nineteenth century. They include Father Edmund O'Reilly, S.J., while a professor at Maynooth, Dr. Russell of the same college, and Canon Casey of Athleague, Roscommon. To the latter Father Bridgett, C. SS. R., writes on the occasion of acknowledging a complimentary copy of a new volume published by the Canon in 1882. After expressing his thanks, Fr. Bridgett subjoins a pleasant anecdote which will be relished by most of our readers:

"I was called over to London just after Easter last, and had to make a visit a few miles to the north. There was a walk of three miles from the station, and the path led through a beautiful churchyard, surrounding an old church, once Catholic, now Protestant. I had a clear memory that I had been in that church when a boy, and a vague remembrance of a very funny epitaph on a village toper, of which I could recall only one or two lines. I thought I remembered the place where the stone stood, but could not find it. So I addressed myself to the two old gravediggers who were busy at their work, and asked them if they remembered to have seen, many years ago, a tombstone with some rhymes, of which I quoted two. At this one of the old men laid down his spade, and his face brightened. He told me how the stone had fallen and got nearly covered with moss, and how he had cleaned it and wanted to set it up again, but the parson would not let him; he then recited the rhyme without a mistake:

"Beneath this stone Tom Mellish lies,
Who cares not now who laughs or cries;
He laughed when sober, and when mellow
Was a harum-scarum, heedless fellow.
He gave to none designed offense,
So: *Honi soit qui mal y pense.*"

Madame Rose Lummis, by D. Gleeson (Benziger Brothers), is a book which few priests will read without having their zeal quickened and strengthened. It is a story of patience and courage that throws a halo upon a life of true Christian womanhood. Madame Lummis may never be raised to the honors of the altar which are accorded to the heroines of the cross of Christ, but her name will long remain in blessed remembrance among the unnumbered poor to whose spiritual and corporal needs she sacrificed herself in Canada and the Carolinas. A special interest attaches to her life in that it was passed within our own day and country, and in that it was influenced at various points by a number of widely-known representatives of our priesthood. Miss Gleeson has told the story simply and worthily, giving us a book that priests will be glad to put into the hands of intelligent women, Catholic as well as non-Catholic.

In his delightfully readable volume *The Education of our Girls*, Dr. Shields, professor of Psychology at our Catholic University, exhibits the fallacies of the various coëducation methods advocated for the new womanhood by modern pedagogues of the secular type. He argues for development, but development of the distinctly feminine qualities which have always given to woman that unquestioned influence over man which cannot be supplanted by masculine strength. The education that aims at securing to woman the rights, and incidentally the methods and manners of man, is bound to deprive her of those prerogatives which have made her only the more powerful, despite the fact that she remains the weaker of the two; for power lies more often in grace than in strength.

Speaking of an agreeable habit which the college-bred woman of to-day is said to have, namely that of writing her husband's speeches for him,

Dr. Shields repeats a story which, if not new to most of our readers, may serve as a crumb of comfort to those who find it difficult to write their sermons early in the week, although we believe that the habit of not preparing is by no means a safe substitute for not writing one's address. The anecdote relates "an incident that occurred at the rectory the other day. The assistant, who is a modest young man with a good deal of common sense, came to the Doctor for advice. 'Doctor', said he, 'how is it you don't seem to give any time to the preparation of your sermons and yet everybody comes to hear you, and they remember everything you say. Now, I write my sermons out and work hard over them all week, and yet I don't seem to make any impression on the congregation?' 'That's just it,' said the Doctor. 'When you are writing your sermon on Monday morning the devil is looking over your shoulder and, when he has learned what you are going to say, he goes round through the parish preparing the people against you. But when I appear in the pulpit on Sunday morning, the devil himself doesn't know what I am going to say.'"

A Missionary's Notebook comes very opportunely from the press of the Catholic Standard and Times Publishing Company, of Philadelphia —just in the nick of time for the Commencement season. It will make an excellent premium book, both by reason of the style and character of its well-told and inspiriting stories themselves and the tasteful get-up of the volume. Not the least of the commendable features of these tales by the Rev. Richard W. Alexander lies in the fact that they are "real" experiences of a real, if somewhat ambiguous, missionary. Many of our readers are doubtless familiar with the pen-name of the writer and with the charm of the score of stories now assembled, together with some others here for the first time published, as *A Missionary's Notebook*. The illustrations of the volume are the work of our "missionary," whose name, although not found in the list of priests of the United States or elsewhere, belongs, nevertheless, to one who has long and honorably worn the habit of a missionary.

The Report of the *Mission Work among the Negroes and the Indians,* issued at the beginning of the year, shows that there are some one hundred and seventy churches, with about as many schools and charitable institutions, for the Negroes and Indians in the United States. The work of instructing and taking care of these is distributed among a comparatively large number of our Sisterhoods, directed by the Benedictine, Franciscan, and Jesuit Fathers. We notice the absence of reports for Chicago, Philadelphia, St. Louis, Indianapolis, North Carolina, Savannah, Baker City, Fargo, Omaha, and Oregon City, although these dioceses are listed, and in some cases mentioned, as recipients of funds from the Mission Work.

From Father Matthew Russell's always delightful *Irish Monthly* one gets no end of rhymed wisdom and healthy moral morsels. In the pigeonhole where he stores old things we find this gem:

"Quid est fides?
Quod non vides.
Quid est spes?
Quod non habes.
Quid est caritas?
Maxima raritas"—

which recalls Tom Hood's lines from the "Bridge of Sighs":

"Alas for the rarity
Of Christian charity
Under the sun!
Oh, it was pitiful—
Near a whole city full—
Home she had none."

Canon John Healy of Dublin, and registrar of the diocese of Meath, is about to publish (by subscription) a History of the Diocese of Meath, which promises to add fresh light to the interesting accounts of early educational work in Ireland, notably regarding the schools of Clonard and Clonmacnoise. The work will be in two volumes.

Ever since the publication of the Papal Letter on Modernism there has been constant questioning on all sides about the real meaning of the propositions it condemned, and even now, notwithstanding the widespread interest the subject has aroused, it would appear that there are very few indeed who have any adequate understanding of the questions at issue. So true is this, that it has been a comparatively easy matter for the untiring and skilful defenders of the fundamental fallacies now grouped into a system under the name of Modernism, to becloud the discussion of their errors, whilst cleverly dressing them up in a fashion to attract the unsuspecting reader. Realizing this, Dr. Godrycz in his *The Doctrine of Modernism and its Refutation* (J. J. McVey, Philadelphia), has prepared a lucid statement of the case of Modernism, both for and against. It is the first American book of the kind, and as such is bound to be welcomed.

The author takes the teachings of Modernism as a unified system or theory, and lays bare its general and underlying principles, showing how their roots are imbedded in Positivism. The method followed is to give, first, a clear and impartial statement of the Modernistic position, and then a demonstration of its utter inconsistency. The arguments are drawn not from theology but from reason and the sciences. In this way the author goes out to meet the Modernists on their own field and with their own weapons, by a series of arguments that are as interesting as they are convincing. They are original likewise, and make their appeal to all Christians, irrespective of creed or shade of belief, since they show that the doctrine of Modernism is the offspring of rationalism and the enemy of all revealed religion.

The book is one which treats a most important subject in a popular way, and commends itself as timely as well as instructive and interesting.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

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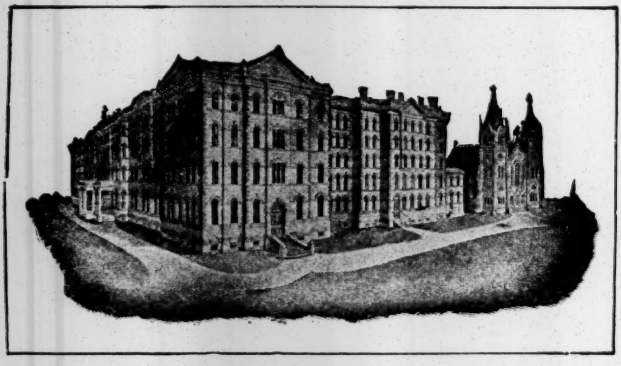

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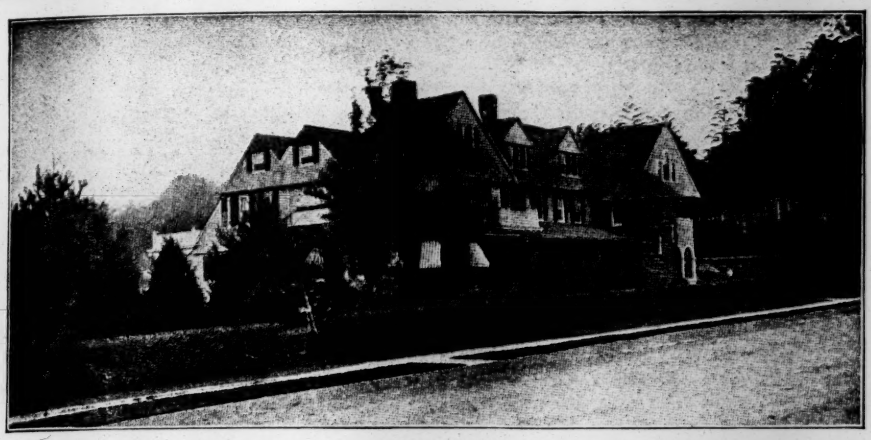

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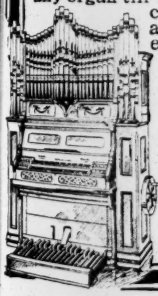

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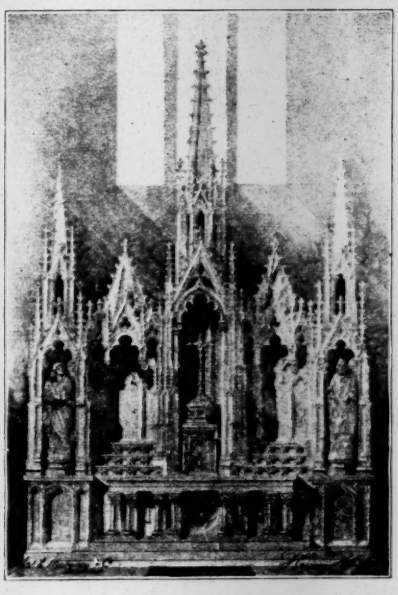

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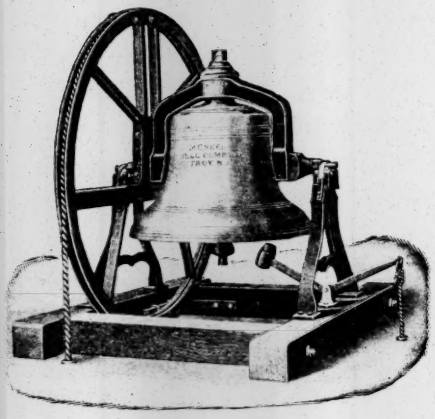

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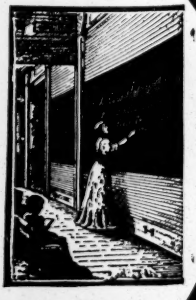

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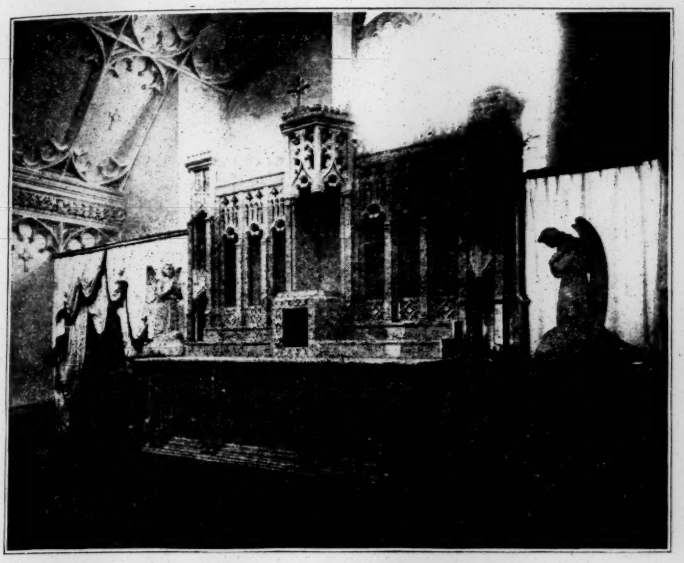

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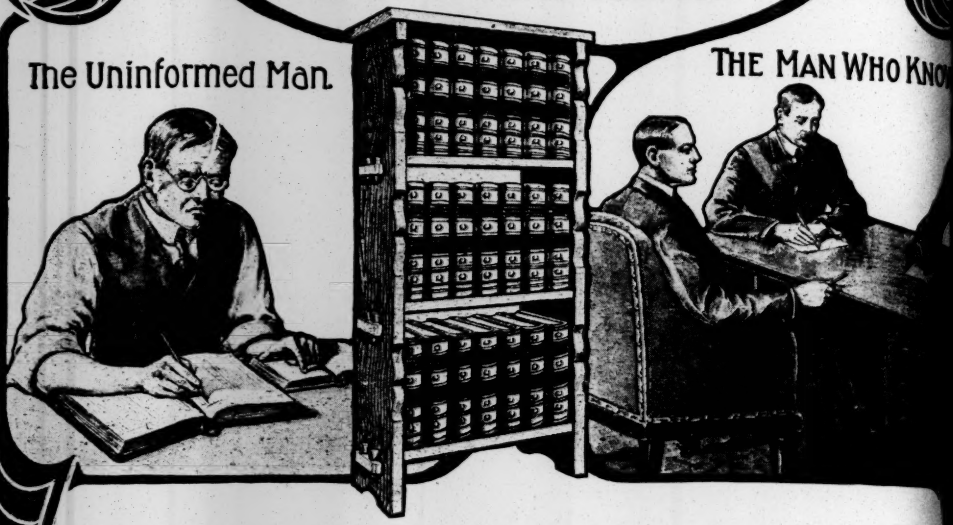

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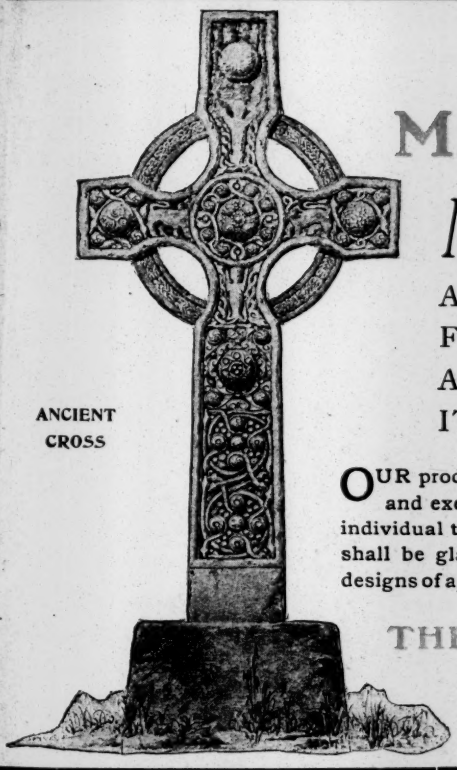

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